

*J. M. Alister*

THE  
**Religious Monitor,**  
OR  
**EVANGELICAL REPOSITORY.**

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET  
FORTH IN THE FORMULARIES OF THE WESTMINSTER  
DIVINES, AND OF THE CHURCHES IN HOLLAND.

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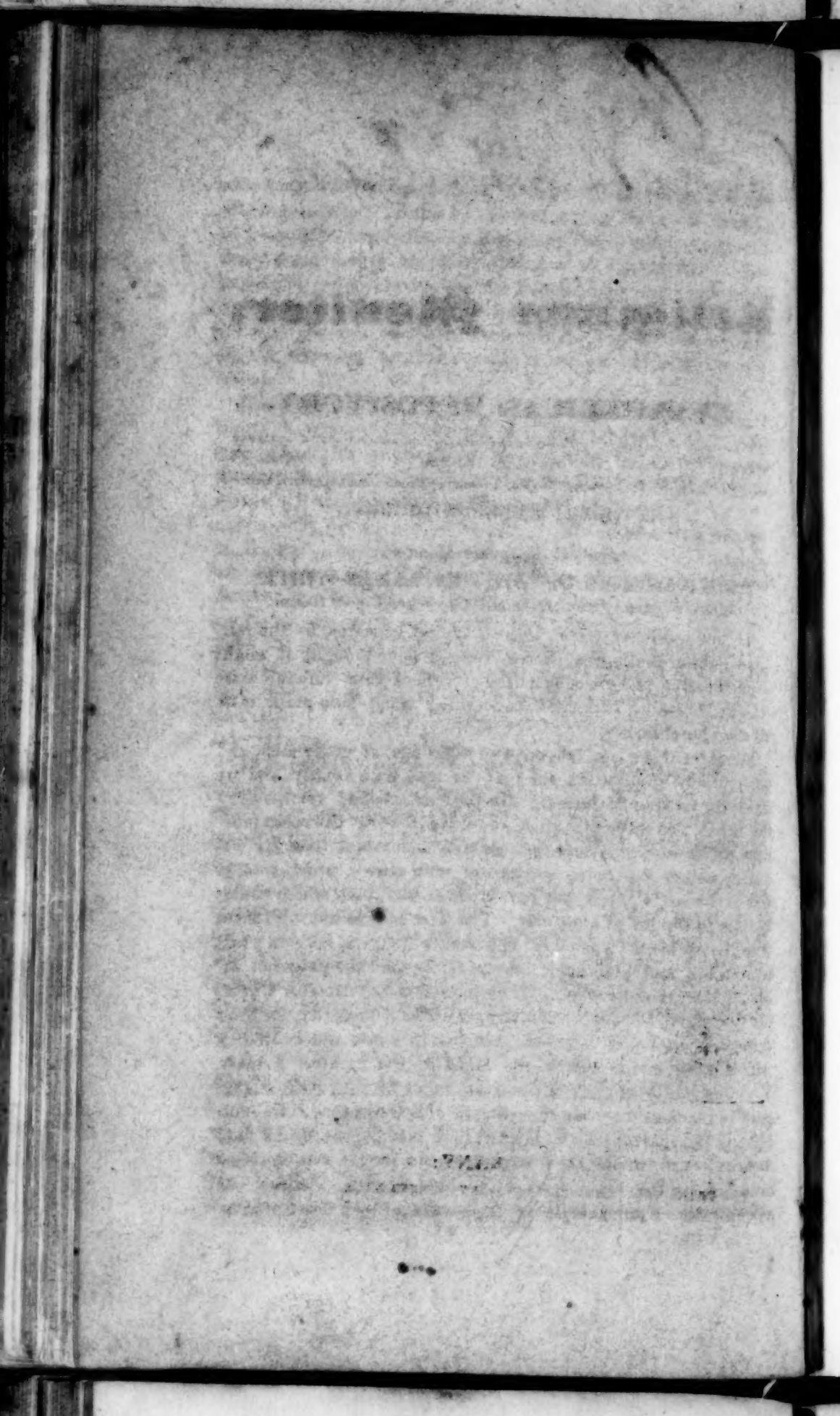
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Hold fast the form of sound words. II. TIM. I. 13.  
For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, *even* our Lord Jesus Christ.  
JUDE, 4.  
Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls.  
JER. VI. 16.

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**Original Communications.**

*For the Religious Monitor.*

**BRIEF MEMOIR OF THE REV. JAMES WHITE,**  
*Late Pastor of the Associate Congregation at Salem.*

As few ministers have been so highly esteemed by the religious public, as the Rev. James White, I have thought it might be instructive and pleasing to the readers of your valuable miscellany, to hear a little more concerning one, whose praise is in all the churches.

Memoirs of the life, labours, and sufferings of godly men, and particularly of ministers, are apt to be read with avidity, and are likely to be useful, because the facts are readily retained by the mind, and serve as a guide to others in their Christian journey. This is particularly the case with men whose lives are not distinguished for being conversant with scenes, which seldom fall to the lot of others, but have trodden that path which usually falls to the lot of humanity. The case is different with those who have been exposed to uncommon dangers, resisted great temptation, and performed labours far beyond the power of ordinary men to accomplish. These heroes in the cause of Christ, justly receive the admiration and gratitude of posterity, for their sufferings in behalf of truth, and that firmness and constancy which they manifested in the midst of the greatest dangers. Viewing the magnitude of the work in which they were engaged, the enemies they had to resist, the difficulties they surmounted, and the success which crowned their labours, we shrink into insignificance, seeing they have occupied such a distinguished rank, among the benefactors of the human race, that few can ever attain. The example of these eminent men has less influ-

ence upon others, in proportion as they have moved in a sphere which rarely falls to the lot of other men. The good example of those who have faithfully performed duties which numbers of the human family are daily called to discharge, will be most beneficial, as it excites the deepest interest, for every one is eager to learn how he may demean himself in similar circumstances. By such examples the feeble minded, is often strengthened, the wavering confirmed, and the riches of free grace magnified.

We trust that the life and death of Mr. White will be the means of conveying to the minds of many, who had the happiness to hear his ministrations, and witness his example, such salutary impressions; for it may be said of him as of all God's servants, "he being dead yet speaketh."

His godly parents were members of Mr. Muckersie's church, in Kinkell, and enjoyed the ministrations of that faithful minister until his death. Their son James was born in the parish of Muthel, and received his English and classical education at the parish school. Both his parents died a few months after he entered the college of Glasgow, in October 1810. He was distinguished for diligent attention to his studies while at college, and he pursued his theological course with that unwearied attention and ardor of mind, which became one who had devoted all his talents to the service of God.

No licentiate since the commencement of the Secession, ever acquired in so short a time, such a high degree of popularity; every one who heard him without prejudice, will admit that he stood in the foremost rank as a preacher of the everlasting gospel.

A minister of the United Secession church, writes, "that every congregation which could get a hearing of him, gave him a call." Seven of these were discussed by the Synod of 1823. The Synod did not allow him to make a choice for himself, but adopted the arbitrary method of deciding which of them he should accept.\* He did not see it his duty to comply with their decision.

At this period he was much perplexed in his mind, being at a loss to discern the path of duty. Being licensed, with a view of

\* It is proper to state here, that in Scotland, if more than one call is made out for any candidate, the selection is not left to himself as is usually done in this country; but after the claims of the several congregations have been fully presented before the Synod, by the Presbyteries, and by commissioners from the congregations themselves, and after the candidate, if present, has been heard, the case is decided by the vote of Synod, and suitable exhortations tendered to the several parties.—*Ed. R. Monitor*.

going to America, this added to the distress of his mind, for he still thought that his voluntary purpose of leaving his native land, should be accomplished. Neglecting those measures which worldly prudence would dictate, and relinquishing all the prospects of honour and distinction in a church, which ardently desired his services, he came to this country with a family of three children, relying with unshaken confidence upon *Him*, who hath said to his servants, when following the path of duty, "Bread shall be given thee, thy water shall be sure." Nor was he ever ashamed of his confidence, for he acknowledged that he had experienced much of the Lord's goodness—in the kindness manifested towards himself and his family.

On the Saturday before his death, he said to Mrs. White, you will be left a poor desolate widow—a stranger in a strange land. Do not be discouraged, put your trust in God, and live near to him, he will support you. He knows what sacrifices you have made in coming to this country; he has the hearts of all men in his hand, and can raise up friends. In tender compassion he hath said in his promise, "leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." Overcome by his feelings he was unable to proceed. On the forenoon of the same day he said to a member of his church, I fear my disease is radical, and it is probable I may be taken away. As for anxiety about myself I have little or none. I am concerned chiefly about *two things*—my congregation and my family. You know that if I am taken away at this time, that poor woman (meaning Mrs. White) will be left among strangers, but I leave her and my little children upon the Lord, who has the hearts of all men in his hand. I have found many friends in this land, where I little expected to find them—much kindness has been shewed me. It was replied that the Scripture was full of encouragement to his people; when called away in such circumstances, God says leave thy fatherless children, &c. That is enough, said he, although there were not another promise.

In reply to a question about the state of his mind, he said I have not that degree of comfort that I could wish to have, although I have some promises that I rely upon. I have been a great sinner, but I have a great Saviour.

On the Monday he said to a member of his church, when he entered the room: Come near me; I thought it best to send for you, that I might talk with you, for fear what may happen, as I may not be able to do so in a little time. In answer to an enquiry about his health, he said I find a great pressure upon my breast—I feel as if I must sink under it. He said I hope that

God is supporting you with those consolations which he gives to his own. He replied, I cannot say I am without support, but I have not that degree of sensible enjoyment, which some have had, yet I am not without support. I know I love God; I had more sweet communion with Him before I entered the ministry, than since. This last sentence he repeated next day to one of his brethren in the ministry. In reply to the words, "I hope that the Lord has not finished your labours: I still flatter myself that they are but commencing among us, and I hope that you will continue with us"—he said, "I would be glad it might be so, if it was the will of God. You know, added he, that my family will be in a helpless condition, if I am taken from them; but I have every confidence in the society, and since I came among them, I never wanted an earthly comfort, that I needed, but I had it. "Bless the Lord, O my soul; O forget not all his benefits."

Being asked, on Tuesday forenoon, whether he enjoyed those consolations which he had frequently administered to others in trouble—He replied, I have been a great sinner, but that is no barrier—I have a great Saviour; although I have not that degree of sensible comfort which some have enjoyed, yet I trust, by the grace of God, I shall be saved, even as others. When a person whispered to the physician in a corner of the room, what could be the reason of the trouble beginning to affect his understanding—He overheard them and said, I hear every word you are saying; but I hope whatever I may say, or have said, through the force of this disease, may not be misconstrued, as if God had given me over to a reprobate mind. These words were repeated on another occasion, the same day; but the connection in which they were spoken, is forgotten. These were the last words he uttered, while in the full possession of his reason.

His unwillingness on every occasion, to speak about himself, or to disclose what he felt, may account in some measure for his having said so little to those about him on his death-bed, and he was so much exhausted by the severity of the disease, that during the intervals of pain, he felt little inclination to converse with any one.

Mr. W. was remarkable for decision of character. This did not arise from the conceited opinion that his own wisdom and prudence were sufficient to direct his way; but from his asking counsel and direction from the Lord, in all his undertakings. When he could discern that way which would be most for God's glory, he did not hesitate to walk therein, without fearing the difficulties he might have to encounter for his name's sake. Not

consulting with flesh and blood, he forsook that path which worldly ease and distinction, and his friends had for years advised him to follow. And with the spirit of a Brainerd or a Martyn, came to this country, and was willing, if he had been appointed, to go to the Carolinas, or the Canadas, however pernicious the climate might be to his feeble constitution. Having learned from the letters of his brethren, the destitute condition of the Carolinas, he repeatedly said before licensed, that he purposed to begin his ministerial labours in that country.

Neither in his words or his actions, could that vanity and self-conceit, be discerned, which often accompany the man whom the people esteem so highly; about himself, or any of his services or labours, he was unwilling to say a word. His great popularity grieved him exceedingly, as it made him afraid lest the people should give any portion of that honour to the instrument, which was due to the great *Workman*. In one of his sermons, with his characteristic plainness, and pointed application, he warned his hearers against the sin of giving an undue preference to the gifts and talents of some ministers, for the man who may be least esteemed, may yet be faithful in his Master's service, and every one sent by Christ has his proper gift from God for the work to which he is called.

If men were instructed and delighted with his preaching, they were equally captivated with his personal acquaintance. In private intercourse he did not obtain the good will of men by flattering their foibles, or winking at their vices—calling them by soft names, that he might secure their favor, for selfish purposes. Such little fawning schemes are often resorted to by men of little minds, who suppose that gain is godliness. Nothing could be farther from his mind. When in company with individuals, or in a family, he conversed in such a lively energetic manner, on useful and interesting subjects, that he gave the greatest pleasure. And he was equally ready to associate with the meanest of Christ's flock, as with the man in gay clothing. Such as had the felicity of enjoying his conversation will long remember the deep interest he took in their welfare, and how desirous he was to receive and convey useful knowledge.

His watchful care was not confined to his own congregation. The prosperity of Christ's Kingdom throughout the world lay near his heart. He was very desirous to obtain information respecting the state of the church in general. For this purpose he watched over the proceedings of church courts in the United States, and also in foreign countries, that he might know

whether the measures pursued were favorable to the interests of holiness.

The regret manifested for his sudden departure is general; and the very dutiful and affectionate manner in which his congregation have testified their regard for his memory by every means in their power; as it must have been pleasing to his family, is honorable to themselves; and shews that they entertain a grateful sense of his faithful labours for the advancement of their best interests, while he was among them. Thus, in the midst of his days and of his usefulness, he was taken home to his Father's house, having served his generation after the will of God.—“Mark the perfect man, and behold the upright, for the end of that man is peace. Psalm xxxvii. 37.

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*For the Religious Monitor.*

### ON THE DUTY OF PRAISING GOD IN PUBLIC WORSHIP.

The following observations are chiefly selected from the writings of a non-conformist Clergyman of the Church of England. I have thought they might be useful for exciting Christians to unite with their brethren in the ancient and delightful exercise of praising God when they meet to worship in public—a part of worship which is shamefully neglected by many in our Christian assemblies.

The perfect riches of goodness treasured up in God, and diffused among all his creatures throughout the world, furnish a constant ground for praise. He opens his hand liberally, and satisfies the wants of living creatures; for the eyes of all creatures wait upon him continually, who is their universal parent giving unto them life and breath and all things. The magnificent display of the Divine perfections, so conspicuous in all his works so delighted the hearts of the ancient prophets that they addressed the whole creation as if its inanimate parts had been furnished with a voice to celebrate the praises of the glorious creator. Nor are they addressed in vain; for all the works of God show forth his infinite power, wisdom, and goodness. In the place which they occupy they honour his name and make his praise glorious.

While every creature in the universe shews forth the praises of their maker, and exhibits his goodness; the sons of men are particularly called upon to engage in this delightful exercise. Elevated by their reasoning powers, and by the faculty of speech far above all other creatures in this lower world, they are fre-

quently enjoined by their maker to employ their tongues in celebrating his praise.

Singing the praises of God is obviously a religious duty, and as much an ordinance of divine appointment in public worship as prayer, reading or hearing the gospel. When the believer is filled with holy joy which is produced in the soul by the spirit of God, and springs from a knowledge of our interest in the love of God, and fellowship with Christ as our Redeemer; in this happy frame of mind he will be ready to sing Psalms. Such a one will have his mouth filled with praise, and his lips with rejoicing, and will be ready to say with David, "I will greatly praise the Lord with my mouth; Psal. 109. 30. yea I will praise him among the multitude." "It is a good thing to give thanks unto the Lord and to sing praises unto thy name; O Most High." Ps. 92. 1.

Singing is a natural action, consisting in a regular harmonious modulation of the voice, or speaking in a melodious and musical manner. Singing the praises of God should be carefully distinguished from other acts of religious worship. In prayer we praise God when we give him thanks for mercies spiritual and temporal, and when we acknowledge him to be possessed of all excellence; and we praise him also by a holy life and conversation.

All this is different from singing the praises of God. The scriptures often speak of singing as different from any other part of religious worship. Paul speaking of prayer and praise says 'I will pray with the Spirit, I will pray with the understanding, also; I will sing with the spirit, and I will sing with the understanding also.' And we are expressly told that at midnight Paul and Silas prayed and sang praises unto God.

The desires of the heart may be made known unto God by the mere exercise of the mind without the intervention of the voice. The sighing of the needy, and the groanings which cannot be uttered God will regard; but singing the praises of God, always supposes the use of the voice. Dumb preaching is as intelligible as silent singing. Singing and making melody in the heart, is to sing with the heart sincerely, in opposition to hypocrisy, and in the exercise of faith, love and other graces, not to the exclusion of the voice in singing. No passage of scripture favours the opinion that a man may praise God in his heart either in public or in the social meeting; although he never opens his mouth to sing his praise.

There is every reason to believe that singing the praise of God was a principal part of the worship of our first parents in a state of innocence. Singing is not a typical and ceremonial service as some have affirmed. The song of Moses and the Israelites on the banks

of the Red Sea was not sung in virtue of any ceremonial institute. Nor did it form any part of the worship peculiar to the Mosaic dispensation; nor was it in virtue of any positive appointment of God. It appears to have been a part of that moral worship which the Israelites, by the dictates of a natural conscience, considered as due to God, their Deliverer.

If singing the praises of God had been a ceremonial observance, the Gentiles would have had no concern therein, nor would it have been obligatory upon them. Often, however, does the Psalmist entreat them to come and join this sacred service: for proof of this we have only to read the 66th and 67th Psalms, in which he invites all lands to come and join and make a joyful noise unto the Lord; and in the Psalms we are taught that even in that period, when the ceremonial worship was strictly to be observed, yet it was not so acceptable to God, nor so elevating to the mind, nor so spiritual in its nature, as that of singing his praise. Ps. lxxix. 30, 31. "I will praise the name of God with a song, &c. This also shall please the Lord better than an ox or bullock that hath horns or hoofs."

That the church in the latter day was to be much employed in the exercise of praise, was testified by the Spirit, who spake by the Old Testament Prophets. A very great part of the Jewish Psalmody had an immediate respect to Christ. In the glory of his person, as the Mighty God, clothed with honour and with majesty—in his mediatorial excellence as fairer than the sons of men, having grace poured into his lips—in the depth of his humiliation, as a worm and no man, and despised of the people—in the greatness of his sufferings, when he poured out his soul unto death—in his resurrection, for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption—in his ascension, God is gone up with a shout, the Lord with a sound of a trumpet. Ps. xlvii. 68.—and his sitting at the right hand of God. Ps. cx. 1.—and in his coming to judgment. Ps. xcvi. 13. If the church of old, in her public assemblies, celebrated the praises of the *promised* Messiah, surely our obligation to follow their example receives additional force from the fact that these *promises are accomplished*, for God has been mindful of his grace and truth, and all ends of the earth have seen his salvation.

Some may suppose that all that is required of them is merely to read and understand the words which are sung, and that they may without incurring any blame be silent in the church, while others sing the praises of God. To such we would say that the word of God no where teaches us that such do praise God who do

not employ their tongues in this heavenly exercise. Many parts of the inspired record confirm this observation. Ps. xxxiv. 1. 'His praise shall be continually in my mouth;' and lxiii. 3. 'My lips shall praise thee.' li. 15. 'O Lord, open thou my mouth, and my lips shall shew forth thy praise.' cxlv. 21. 'My mouth shall speak the praises of the Lord.' cxlix. 6. 'Let the high praises of God be in their mouths.' These, and other passages which might be adduced, prove beyond all dispute that it is the duty of every one that fears the Lord to praise him with the voice, to sing, and to extol his name.

Some may object to this, and say that singing is a *particular* qualification given only to *particular* people, and that you have neither voice nor ear to make any music. The objection is not founded on correct observation, for singing is a *general* qualification; for people only differ in that as they do in other qualifications. There is a great difference among men in the talent of thinking, which is not only common to all men, but seems essential to human nature. How readily can some men reason upon many subjects, while others can hardly reason upon any thing. How clear and distinct will some reason upon difficult subjects, while others talk confusedly upon the plainest matters. Yet no one wishes to be excused from reasoning and talking about many things merely because he has not the same strength of judgment and capacity to reason about them, as others have. It is just as reasonable for a person to think himself excused from conversing about God, and the means of salvation, because he does not possess the talents of reasoning and conversation in a high degree—as for a person to think that he may be excused from praising God, because he has not a fine ear or musical voice.

As it is *speaking*, and not *graceful speaking* that is required in prayer, so it is *singing* and not *artful fine singing*, that is required of us in praising God. If a person was to neglect praying, because he had an odd tone of voice, he would have as good an excuse as he who neglects to sing God's praise, because he has not a fine melodious voice, and can manage it with as much ease as he does his hands in labour: As that prayer is as acceptable to God, which may be uttered in a strange tone, not replete with fine language or beautiful sentiments; so that singing is equally pleasing in his sight, although not so musical as some; while it expresses the gladness and gratitude of the heart to the author of all our mercies.

The want of this musical voice and ear, might be an excuse, if a person was called to sing for others, or to lead the worship in a congregation: a person that has a stammering voice, or is de-

ficient in a musical ear, or a taste for sacred melody, ought not to lead the devotions of a congregation either in prayer or praise. But it would be absurd to say that the same person ought on that account to neglect public and private devotion. That prayer is not always the most acceptable which contains the best worded petitions; nor is that singing the most acceptable which expresses the finest harmony, and contains the most melodious sounds.

Endeavour so to live that ye may feel your hearts affected with the goodness of God; and you will neither want a voice or an ear to sing his praise. Every one finds himself at some time or other inclined to sing, there are some occasions of joy that dispose every one to express their sense of it, in some sort of harmony; the joy that they feel forces them to let their voices have a share in it.

He, then, who says he wants a voice or an ear to sing a Psalm, should rather say that he wants a spirit which should excite him to rejoice in God. The deadness of his heart, not the dullness of his ear, is the cause why he will not join in the exercise of praise: for when the heart is filled with joy in God, then it will soon find words and a voice to sing his praise; the tones of his voice will in this case express in some measure the feelings of his heart. Refinement and skill in singing, an accurate knowledge of harmony through a great variety of tones, is not natural to every man, but is an art learned by practice, for excelling in which, a natural taste and an ear must be possessed; but singing, as expressing a tone of the voice suitable to the feelings of the heart, and a changing of the tone according to the meaning of the words, is as natural and common to all men, as to speak high when they are angry, and to speak low when they are sorrowful and dejected.

All persons are therefore singers, in the same way, as all think, speak, laugh and lament; for natural singing is no more an invention than grief or joy are inventions. Every state of the heart naturally puts the body into a state which corresponds with it. Thus, if a man is angry or delighted, no one need tell him how to express those feelings of his heart. He will express the emotions of his mind with a proper tone of voice.

If then there are few singers of divine songs, it must either arise from ignorance of their duty, or a want of that joyful feeling of gratitude and delight in God's perfection which they ought to contemplate. Suppose you had been with Moses and the Israelites, at the Red Sea, and had seen the mighty acts of

the Lord, would you then have wanted a tongue or a voice to sing with Moses and Miriam, and the whole nation of Israel? "Sing unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea;" "The Lord is my strength and my song, and he is become my salvation."

This teaches you that it is the heart which tunes a voice to sing the praises of God, and that the want of a voice arises from the fact, that you are not so affected with the salvation of the world by Jesus Christ, as the hearts of the Israelites were at the Red Sea.

If the understanding were enlightened, the feelings elevated, and the heart warmed, with love to God, then you would sing. You would not delay to perform this duty, until you would become a skilful singer, nor be afraid or silent, lest you should spoil the harmony; but would make a *joyful noise* unto the Lord. If you only had a portion of David's spirit, you would cry out with him—"My heart is fixed, O God, my heart is fixed, I will sing and give praise." The natural effect this exercise has upon the mind, should excite you to join in this exercise. The soul and the body are so united, that each of them has great power over one another; certain thoughts and sentiments in the soul produce peculiar or appropriate motions in the body; and on the contrary certain actions of the body have the same power of raising thoughts and sentiments in the soul; and as singing is the natural effect of joy in the mind, so it is truly a cause of producing joy in the mind. In the same way as devotion of heart naturally leads to prayer, so the act of prayer, is a mean of producing devotion in the heart; for as anger gives rise to angry words, so angry words increase anger.

Singing Psalms is as proper and necessary to raise in our hearts a delight in God, as prayer is necessary to excite in us a spirit of devotion.

Nor are we to neglect the duty of singing, although we feel our hearts on some occasions *languid* and a want of *inward joy suitable to the words we utter*. A believer does not leave off prayer, although he finds his heart sometimes in a cold and distracted state. This state of mind is a reason why every believer should go to prayer, and persevere in it, that he may be freed from this cold, formal, unaffected state of mind. So a due consideration of God's goodness to us, and the display of his glorious perfections in all his works will excite a sorrowful heart to sing his praise.

The great end of all the ordinances of religion is to produce in us a thankful heart, and give a satisfying sense of God's goodness

to our souls. The holy intelligent Christian is thankful to God under all that befalls him, and turns, what would make others murmur, into matter for gratitude. Every day is with him a day of thanksgiving, and the spirit of complaining is put far from his tabernacle. The greatest Christian is not he who is most disposed for prayer, meditation, charity, and kindness; but he whose heart overflows every day with gratitude; who daily praises God in private and secret, is sincerely thankful, and finds his heart disposed to praise God, like Paul and Silas on the most trying occasions.

The Prophet Isaiah when looking forward to the time when the knowledge of the Lord would cover the earth, speaks of the believer being employed in the heavenly exercise of thanksgiving. Isa. xii. 1, 2. "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." "Behold God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation." Isa. xxxv. 1, 2. "The wilderness and the solitary place, shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." In the accomplishment of these and such like prophecies, the church is at this day "singing loud to God, her strength."

Let none suppose from these remarks that the writer of this is opposed to the improvement and cultivation of a taste for sacred music. It is his earnest desire that this talent should be cultivated for the purpose of singing in delightful harmony and in melodious strains the praises of God; carefully adapting the music to the nature of the sentiments expressed in the Psalm that is to be sung. My design in these observations is to excite some of those who are members of the church, and many others who frequent our public assemblies to unite with their fellow worshippers in singing the praises of that God whose goodness fills the earth, and whose tender mercies are over all his other works.

PARVUS.

*For the Religious Monitor.*

## THE SEALING OF THE SPIRIT.

*Concluded from page 290.*

A letter of credence is first filled up, and then sealed to attest its genuineness. The merchant purchases the goods exposed for sale in the market; and then, and not before, puts his mark upon them. In regeneration the law is written on the heart, and put into the inner parts of the regenerated; and when sealed they are manifestly declared to be the epistles of Christ; written not with ink, but with the Spirit of the living God. In regeneration the regenerated are made partakers of a divine nature; and in claiming them as his own, God sets the seal of heaven upon them. This attestation and manifestation of the genuine character of a believer, we attempted in a former communication to show is the formal sealing of the Spirit. We proceed to consider briefly:

II. Who seals believers, and with what seal does he seal them? As we are chosen, accepted and justified in Christ, so we are also sealed in him. "In *whom* you are sealed;" it is as united to him, that they obtain this blessing; and God the Father is the author of it. "Now he which establishes us, and hath anointed us is God; who hath also sealed us." 2. Cor. ii. 21, 22. The same person that set his own apart for himself in his eternal purpose, and in time forms them for himself, impresses his seal upon them. The seal he employs is the Spirit. By him, and with him, we are sealed. "Ye were sealed with the Holy Spirit of promise." Eph. i. 13. iv. 30. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." In witnessing with our spirits that we are the children of God, he acts as the agent of Jehovah, the Father. In sealing he does not impart grace to those destitute of it, but manifests the grace already imparted. He enables the soul to discern the word, and to believe its promises, as adapted to itself, and to discern the work wrought in it as the work of heaven. He says of the word of promise, this is my word; I have indited it; and of the work in the heart, this is my work; I have wrought it. No audible voice is heard in this sealing, saying to this or that individual, I seal thee; it is done simply and only by enabling the soul to understand, believe and apply the precious promises; and in thus acting the sealed knows he is the Lord's, and shall be saved by him with an everlasting salvation. "Ye are sealed by the Holy Spirit of promise."

III. Who are the subjects of this sealing? None are so but believers? In whom, after that ye *believed*, ye were sealed with

that Holy Spirit of promise. This language of the Apostle is too definite, to be twisted by criticism itself, to mean that sealing and believing are the same thing, or even simultaneous. It is not 'in believing,' but '*after that ye believed, ye were sealed;*' and common sense confirms it. The title deeds must be written before they are sealed; and every view we can take of the subject, evinces that none but true believers can be sealed. Consider the nature of this sealing: It is evidencing to the soul its interest in salvation; but can this be accomplished previous to regeneration and sanctification? Grace must exist and operate before it become perceptible. Consider the author of this sealing: He is the God of holiness and truth, and so cannot set his seal on an unbeliever without attesting a falsehood. Consider the medium by which this sealing is effected. The medium is opening the understanding to understand, believe and apply the promises of the word, and attesting to the soul that its acts, in understanding, believing and applying these promises, are the acts of the renewed mind. Hence the Spirit is said to seal as the Spirit of promise. He is not denominated the Spirit of promise merely because the promise of him is the great promise of the New Testament; but chiefly because he seals the soul, by opening up to it the meaning of the promise and enabling it to believe and apply it. This is the very means by which he seals the believer. He is not said to seal, that is to confirm the *promise*, but to seal the *believer himself*, and that through the medium of the promise. It is justly questioned whether the Spirit ever seals an adult believer, but by a promise; and many saints know that they are the children of God, when the Spirit opens to them the promises, and enables them to discern their own interest in them, and to derive comfort from them. The end of this sealing puts the matter beyond dispute, that none but saints are sealed; for they are sealed unto the day of redemption; but how can an unbeliever, having the seal of the beast, sealing him unto destruction, be sealed with the Spirit of promise unto salvation. Sealing is a privilege peculiar to the saints of God; and a privilege which all saints do not at all times enjoy. They are all believers, but not all sealed. This brings us to inquire

IV. When does the Spirit seal the believer? In conferring this and all other special favours, he acts the part of a Sovereign, giving when, where and how he pleases. Some are sealed at one season, and others at another. The more common and eminent seasons of receiving his seal, are the following:

1. Some are sealed at their very first believing. On believing they are sealed with the Holy Spirit of promise as others are

some time after believing. Their sunrises without a cloud, they discern distinctly their fair inheritance, and have the earnest of it. It would seem that Abraham was thus sealed at the first appearance to him of the God of glory. Paul, the Ethiopian Eunuch, and many others were thus unquestionably sealed at their very conversion. While the conversion of some is so gentle and imperceptible, that it requires much reflection and examination to ascertain whether it is real; that of others is so conspicuous as to be altogether manifest to themselves and others. The Lord opened Lydia's heart, while Paul was three days in darkness and terror. Let continuance add confirmation to the sealing at conversion, and the matter is attested to others also.

2. Seasons of intimate communion with God are sealing seasons. When the believer is brought into the banqueting house, and the banner of love floats over him, when he is made to drink spiced wine, and feels Christ's left hand under his head, and his right hand embracing him, then his doubts vanish, his Sonship is manifest, and he confidently expects future glory. It was thus Christ was sealed at his baptism and transfiguration, and multitudes are still sealed when allowed to approach God in acts of intimate communion.

3. Times of unusual trials are also sealing seasons. Sometimes the seal is impressed previous to the trial as a preparation for it. It was thus that God appeared to Moses before he was sent into Egypt, and to Christ at his baptism before entering on his public work; and again on the night preceding his crucifixion; the mark was set on the forehead of those that sighed and cried for the abominations of Jerusalem before the inhabitants were smitten. The servants of God were sealed before the four angels began to hurt the earth and the sea. More generally the attestation is given in the time of trial. When cast into the furnace, heated seven times, one like the Son of man is seen with the sufferers. Then the promise is accomplished. "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt; neither shall the flames kindle upon thee." Paul affirms that when tribulations abound, consolations abound more and more. The more any are afflicted, if rightly exercised, the more they are indulged. The sickest child is the most caressed. Persecuting times attest, that according to the day so is the strength imparted. Sometimes the seal is affixed after victory over great temptations and deliverance from signal trials. This is conformed to the declaration: "To him that overcometh will I give to eat of the hidden manna, and I will give him a

white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." An over-comer has been in the field of battle, and is crowned with glorious victory. To such, ample grants are made. He eats the hidden manna, that is, enjoys sensible and intimate communion with Christ. He obtains a white stone and a new name in it; a white stone was given both to the victors in the games and to the accused when publicly acquitted. The name written in legible characters is that of sons and daughters of Almighty God. None can read this so as to understand its import, but those that are taught of the Lord. It was thus that Christ was sealed when he shouted in triumph, "it is finished."

4. Many are sealed in the hour of death. It was then that Stephen was sealed. And it is remarkable that many, whose whole day has been dark as the twilight in the evening time, have had light. Previous to their departure God took them to Pisgah's top, showed them the King in his beauty, and the land that is afar off.

V. What are the effects and manifestations of this sealing? Some of these have already been specified in opening up its import. Among others, the following also may be regarded as its results. Increased love to God and Christ and to all that belong unto them. "And we have known and believed the love God hath to us. God is love. 1. John iv. 16. Luke vii. 47. John xxi. 15. 17.—Increased diligence in duty." "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21. It is as influential on duty as weights to the motion of the clock. Humility. When God sealed Abraham "Abraham fell upon his face." This humility is not so much a painful sense of debasement, as consciousness of great unworthiness, and is productive of fervent gratitude for great and undeserved favours. Ps. ciii. 1—3. Great increase in spiritual strength. "The joy of the Lord is strength to the upright." Prov. x. 29. "Longing desire after communion with God." xlii. 1, 2.

Do any, harrassed with doubts and fears, ask how are we to attain this comfortable assurance of salvation? Acquaint yourselves well with the scriptural Marks of Grace, and in self-examination try yourselves by them. Mortify and mourn over your sins which separate you from God. Watch carefully over your heart and life. Attend conscientiously on ordinances, and be diligent in duty. Be earnest in prayer for the testimony of the Spirit. Are you walking in the light of God's countenance? Your attainment is most desirable, and for securing its continuance; exercise an holy fear of offending God. If you fall into sin, im-

stantly renew repentance. A fresh wound is easily healed. It is easy to rekindle a candle that is just extinguished. Renounce self dependence. Be diligent in the work of sanctification. Guard against nourishing suspicions and jealousies. Be tender of the honour of God. Improve your present comfortable state for the honour of God, and for encouraging deserted souls to seek for salvation and assurance. Be such in the exercise of love, faith and prayer. Be persuaded thus to conduct; it is reasonable. All seek security. Many will question your saintship; the world, fellow-saints, the Devil, your own doubts and fears will do it. Assurance will greatly contribute to your comfort and support. It will render you cheerful and active in duty.

CORRODIE.

#### SUGGESTIONS FOR IMPROVING THE METRE VERSION OF THE PSALMS.

*For the Religious Monitor.*

SIR—I have frequently thought that some improvements might be made in the language of our verse translation of the Psalms. There is no person who can examine this version carefully without admiring its close adherence, not only to the meaning, but to the very words, the order and spirit of the original. Yet the use of words has been somewhat changed since this version was made; and if any improvement in language could have the least influence in favoring its introduction into churches from which it has been banished, it might eventually bring some to love these sacred songs for better reasons than any ornaments of diction. With a view to bring this subject into the consideration of those churches who adhere to the inspired Psalms, and engage some of better abilities to undertake this work, a few specimens of such alterations as might be made, are sent; not with full confidence either that they contain better translations or better poetry than the version now in use; but in hopes that attention may be called to the subject.

Ps. iii.

7 v.

Arise, O Lord, save me my God,  
For thou, on their cheek-bone,  
Hast smitten by thy mighty hand,  
Mine enemies each one;

8 v.

The wicked's teeth thou broken hast.  
Salvation doth belong  
To God alone; thy blessing, Lord,  
Thy people is upon.

Ps. v.

5 v.

All evil workers thou dost hate;  
Destroyed shall liars be, &c.

10 v.

O God, destroy them, let them fall,  
By counsels of their own,  
Those, in their many sins cast out,  
Who war against thy throne.

12 v.

For Lord unto the righteous man,  
Thy blessings shall abound,  
And thou with favour as a shield,  
Wilt compass him around.

Ps. vi. L. M.

6 v.

I with my groaning weary am,  
And in my grief all night my bed,  
I make to swim, and with my tears  
My couch is always watered.

10 v. last line.

Turn'd back and shamed suddenly.

Ps. vi. C. M.

In thy great indignation Lord,  
Rebuke me not, I pray,  
Neither thy chastening hand on me  
In hot displeasure lay.

6 v. third line.

I made to swim, and with tears.

9 v. first line.

Unto my supplication's voice.

Ps. vii.

8 v.

Jehovah shall the people judge,  
My judge Jehovah be,  
According to his righteousness,  
And his integrity.

9 v.

O let the wicked's malice end,  
But let the just abide,  
For God is righteous, and by him  
The hearts and reins are tried.

Ps. ix.

7 v.

God shall endure always, &amp;c.

11 v. last lines.

Among the people also show,  
His mighty doings still.

12 v.

When he inquireth after blood,  
He then remembers them;  
The humble he forgetteth not,  
Who call upon his name.

14 v.

That I in Zion's daughters' gates  
May show forth all thy praise,  
And that in thy salvation I,  
May joyful be always.

18 v.

The needy shall not always be  
Forgotten in their store;  
Nor expectation of the poor,  
Shall perish evermore.

Ps. x.

4 v.

The wicked through his pride of face,  
Upon God will not call, &c.

7 v.

With cursing, and deceit, and fraud,  
His mouth is always fill'd;  
Mischief and vanity do lie  
Beneath his tongue conceal'd.

14 v.

Thou hast it seen, mischief and spite,  
Thou sees't to repay, &c.

16 v.

The Lord is King through ages all,  
His years unchanging stand;  
The heathen people utterly,  
Are perish'd from his land.

Ps. xi.

1 v. last lines.

Unto my soul say, as a bird,  
To your high mountain flee.

2 v.

For lo the wicked bend their bow,  
On string their arrow fit, &c.

Ps. xii.

2 v.

Unto his neighbour, every one,  
Doth utter things most vain,  
With flattering lips, and double heart,  
They all their speeches frame.

5 v.

For poor oppress'd, for sighs of those,  
Who needy are, I'll rise,  
Saith God, and him in safety set,  
From such as him despise.

Ps. xiii. 6 v.

Unto the Lord my God, I will  
In cheerful praises sing,  
Because to me his benefits  
Have most abundant been.

Ps. xv.

4 v. third line.

He honours and he changes not, &amp;c.

8 v. second line.

Since it is so, &amp;c.

10 v. last lines.

Nor wilt thou let thy Holy One,  
Corruption ever see.

Ps. xvii.

1 v.

Lord hear the right, and to my cry  
Do thou attend; give heed  
Unto my prayer, which doth not forth  
From feigned lips proceed.

2 v.

And from before thy presence send  
My sentence into light;  
And let those things which equal are,  
Be ever in thy sight.

4 v. third line.

Have kept myself out of, &amp;c.

6 v.

I called have on thee, because  
Thou surely wilt me hear;

To me and to my words, O God,  
Do thou incline thine ear.

7 v.

Thy wond'rous loving kindness show,  
O thou, by thy right hand,  
That savest those that trust in thee,  
From such as them withstand.

8 & 9 v.

Keep as the apple of thine eye,  
In thy wing's shade me hide,  
From wicked men and deadly foes,  
Who press on every side.

12 v.

Like as a lion, full of strength,  
And greedy for his prey;  
Or lion young, which lurking doth,  
In secret places stay.

13 v.

Do thou arise and disappoint,  
And cast him down, O Lord;  
Save thou my soul from wicked men,  
From men who are thy sword.

14 v.

From men thy hand, men of the world,  
Who their full portion have,  
In goods and children, and their wealth,  
To children's children leave.

Ps. xviii.

2 v.

He is my God, and he my strength,  
In whom my trust shall be,  
My buckler, my salvation's horn,  
And my high tower is he.

3 v.

I'll call upon the Lord, who is  
Most worthy to be praised;  
And so from all mine enemies,  
By him I shall be saved.

8 v. last line.

Were kindled into flame.

25 v.

Those who are merciful shall know,  
That thou, O Lord, art kind;  
And such as are upright in thee,  
Uprightness still shall find.

26 v.

Likewise to all those that be pure,  
Thyself thou pure wilt show;  
And froward thou wilt be with those,  
In froward ways that go.

Ps. v. S. M.

Lord, to my words give ear,  
My meditation weigh;  
Hear my loud cry, my King, my God.  
For I to thee will pray.

At morn Lord, thou shalt hear  
My voice, and early still,  
To thee I will direct my prayer,  
To thee look up I will.

For thou art not a God,  
In sin that hath delight,  
Neither shall evil dwell with thee,  
Nor fools stand in thy sight.

Ill doers thou dost hate:  
Destroy'd shall liars be;  
The bloody and deceitful man,  
Abhorred is by thee.

But in thy mercy great,  
To thee I will draw near;  
Toward thy temple I,  
Will worship thee in fear.

Lord, in thy righteousness,  
A leader be to me;  
Because of foes before my face,  
Thy way make straight to be.

No truth is in their mouth,  
Their inward part is wrong;  
Their throats, an open sepulchre,  
They flatter with their tongue.

Destroy them Lord, let them  
By their own counsels fall;  
For their rebellion cast them out,  
In their transgressions all.

Let all who trust in thee,  
Rejoice and shout, for them  
Thou dost defend; in thee let all  
Rejoice, who love thy name.

For Lord, unto the just  
Thy blessings shall abound;  
And thou with favour, as a shield,  
Wilt compass him around.

Ps. viii. L. M.

O Lord, our Lord, how excellent,  
Through all the earth is thy great  
name,

Who hast thy glory very far,  
Advanc'd above the starry frame.

From mouths of babes and sucklings,  
strength  
Thou didst ordain, because of foes,

That so the mouths of enemies,  
And of avengers thou might'st close.

When in my musings, on thy heavens,  
I view the works thy fingers fram'd,  
When I behold the moon and stars,  
Which all by thee have been ordain'd ;

Then say I, what is man, that thou  
Should'st ever have him in thy mind,  
And what the son of man that thou,  
To visit him should'st be so kind.

For thou hast made him little less  
Than angels, who thy throne surround,

To him much glory thou hast given,  
His head with honour thou hast crown'd.

Works of thy hands, unto his sway,  
Were made by thee themselves to yield,  
Beneath his feet were all things put,  
Sheep, oxen, yea beasts of the field.

Fowls of the air, fish of the sea,  
And all that passeth through the same,

O Lord, our Lord, how excellent,  
Through all the earth is thy great name.

### Selections.

*Extracts from the Speech of the Rev. Andrew Thomson, D. D. delivered at the meeting of the Edinburgh Bible Society, on the 9th July last.*

(Concluded from page 480.)

The canting, sir, that has been indulged in about charity and peace is intolerable. We have been well nigh driven out of our senses with it. The grand interests of truth and religion, have been sacrificed to it. The London committee are allowed to abuse their trust—to adulterate the word of God—to conceal dishonestly all their misdoings—to persevere in their malversations; and because we find fault, O then, we are uncharitable, for charity, it seems, forbids us to think of the evil they have done—it permits us to think only of the good. This, sir, I hold to be a perversion of all Scripture—a dereliction of all principle whatever; and I never will consent upon any such pretence to shut my eyes to the delinquencies of the London committee, or cease to denounce them till they are forsaken, let Mr. Grant and the whole host of their adherents declaim as long and as loudly as they please.

After Mr. Irving had spoken, Mr. Buxton rose to defend the Society against what he was pleased to consider as the assaults of my reverend friend. Altogether the speech is one of the very worst and most alarming to the friends of religion, and of religious institutions, that could have been delivered, though it has been greatly altered and amended in passing through the press.—There are only two things in it, sir, to which I wish the meeting to attend for a little. The first is, the light-way in which Mr.

B. talks of the apocrypha controversy. "This controversy," he says, "has engrossed too large a portion of time, and too large a portion of the attention of the society,"—that is, we have taken too much trouble to get the word of God purified from all adulterations,—we have bestowed too much time and attention on the work of preserving, from deliberate corruption and profane addition, that sacred volume in which the glory of God and the salvation of man are equally concerned. What a sentiment to be uttered by those whom we are to confide in for the management of a Bible institution! While such a sentiment is held, avowed, applauded, as in fact it was by the London committee, it is impossible to place any reliance on them, consistently with a regard to the interests of divine truth. Sir, it appears to me, and I am sure it will be the impression and the feeling of this assembly, that, whatever time and whatever attention we are required to give to the task of guarding the holy scriptures from contamination, or delivering them from the abuses to which ignorant or unfaithful men have subjected them, it is our duty to give it without reluctance or regret. But the London committee and their advocates think otherwise. And, after all, whose fault was it that so much time and attention were necessary? Was it ours? No such thing. So long as we believed them to be acting wisely and faithfully, the only trouble we gave them was that of receiving our money, our thanks, and our congratulations. Had they not begun to spread abroad the apocrypha with the Bible, they would have experienced no interference or annoyance from any one of us. Or had they listened to our remonstrances after they had gone astray, and repented, and returned to the right way, we should have ceased to occupy a single portion more either of their time or their attention. But it is too much to be blamed for being earnest and importunate in resisting such evils as those we have complained of, and to be blamed and denounced by the very men in whose own will these evils have originated, and by whose perversity and obstinacy they still remain as grounds of protestation and distrust.

But, bad as this is, there is worse behind. What think you, sir, is Mr. Buxton's rule of judging in this affair? The very rule which so many individuals adopt, in defiance of Christianity, and to the ruin of their souls. You will hear one of this class saying, "I have, no doubt, gone wrong in this instance, but I have gone right in other instances: I have been very wicked, I must confess, but I have been also very good: Many grievous sins have I committed, but then a world of benefit have I conferred on my fellow creatures: And if you will set all my virtues

over against all my vices, you will find that the former preponderate, and therefore I need not be afraid of being found guilty at last." This is exactly Mr. Buxton's principle in reference to the London committee. He allows you to suppose all the evil you can allege against them; he then estimates all the good they have done: he balances the one against the other, and on that ground he acquits them. "Now," says he, "I would put the matter in this way: Add up all the defects of the committee, scrutinize all its actions, and reckon up all the testimonies against it; and then bring them before the world, and say, there we have the sum total of its defects and failings—there we have the account on one side. But how shall we tell the account on the other? and what there is to counteract and weigh against these defects?" Then, after speaking of the great extent of their Bible circulation, he says, "That any Christian can think, after all this, that there is a preponderance of evil in its proceedings, and that we are called to censure the committee, merely to give a triumph to their opponents, is really strange!" The amount of Mr. Buxton's argument is this; though the committee have deliberately adulterated the word of God, and practised the grossest fraud on their constituents, and done what, in ordinary circumstances, would ruin the credit of any man, or set of men, in the estimation of all christian people, yet, because they have circulated some hundreds of thousands of the scriptures, they are quite innocent, and you must praise instead of censuring them! Nay, sir, Mr. Buxton goes a great deal farther than this; for he adds,— "Can any man tell me what shall be the effect of the distribution even of one copy of the scriptures?" And in this way he gives it out, as an advocate of the London committee, and in the hearing of the public meeting of the British and Foreign Bible Society, and in the face of the christian world, that had the gentlemen of Earl-street sent forth, were it but a *single* copy of the Bible, yet, as the possible effect of that is incalculable, therefore it cancels all the guilt they may have perpetrated, and entitles them to universal commendation and confidence. Was there ever heard, sir, in a christian assembly, such a libel on gospel morality? any thing so contemptible in its reasoning, so false in its principle, so dangerous in its tendency? Let religious institutions violate the laws of God and man as much and as long as they please; no matter: if they have been the instrument of saving one soul, they must get absolution, and retain their place in our affections! This is Mr. Buxton's doctrine. Sir, I should not have thought it necessary to say so much on this monstrous doctrine, had it been Mr. Buxton's only; but it is necessary that

we should take it along with us, in deciding on the merits of the question under review; for, while it was broached by an individual, it was cheered by the annual meeting, and the London committee, whom you are called upon to support, till the very streets rang with their acclamations.

*Want of information on the subject of the Apocryphal controversy in England.*

In answer to all our arguments, sir, we are told that we must be wrong, for England is satisfied. And in proof of this satisfaction, we are referred to the state of the Bible Society funds, and to the adherence of all the auxiliaries. As to the funds, there is here a falling off. Very true; there was for the year just concluded a deficit of only £2,500, but it must not be forgotten, that for the preceding year, there was a deficit of £10,500, and that for the year before that, there was a deficit of £4,400; so that since the apocryphal doings of the committee were made the subject of public discussion, the falling off has been no less than £17,400. And that it was so little last year, is owing to the extraordinary efforts made by the committee and their friends during that period, to raise money, the effects of which must, however, be so far counterbalanced by the travelling expenses incurred in producing them. As to the auxiliaries adhering to the committee, I ascribe it, and not without reason, to the ignorance which prevails in England, on the facts of the case, and the merits of the dispute. Sir, you can scarcely have an idea of the ways and means employed—of the apparatus which has been set in motion, for preventing the spread of information on this subject. Our second statement was most unfairly intercepted in its progress—those official men to whom it was sent for distribution, having carefully locked it up in their presses, and written up to Earl-street, taking credit for this clever trick for defeating our views. Booksellers were deterred from selling the publications in which the malversations of the committee were unfolded, by the apprehension of having their business injured, so great and malignant was the influence which flowed from the precincts of Earl-street. Itinerating agents were sent out in greater abundance than ever, to traverse the country, to call meetings, to hide from the people every specific charge made against the conduct of the committee, or to deny it, and to assure them that all was perfectly right; their object was to get the not people to read what had been writtne, and to prevent them from making any inquiry and getting any knowledge; and accordingly they would brandish the pamphlets of the committee about the Strasburg preface, and the Lau-

sanne Bible—praise them as completely satisfactory on every point, get the crowd to give them a ruff, and then write to London, that the utmost friendship and cordiality prevailed. The very religious periodicals which they have got in their favour, because conducted by men who are art and part in the whole transactions that were arraigned, will not speak of the subject in any way. At first they thought themselves very strong, and ventured to defend their friends and themselves; but finding that we defeated them at every point, that the attack was too powerful for the defence that they could make, that truth and reason and scripture were all against them, and that they could scarcely quote a sentence from the pages of their opponents, or state a single fact to which they could hold up their face, without letting their readers see more than was convenient of the rottenness of their cause, they have ceased to notice the controversy at all, so that, do what we will, we cannot get them to open their mouth, or indite a single sentence, even in behalf of what they professed to hold in such profound reverence. I may give you one anecdote, sir, as a specimen of the gross ignorance in which the people of England are so unjustly, unrighteously, and industriously kept on this subject: A person in a considerable town of England, who was active in favour of the British and Foreign Bible Society, complained one day to a neighbour in these terms; “what strange and perverse people the people of England must be, for what think you, they are circulating the Apocryphas as a part of the Bible, and they persist in doing so, in spite of all the entreaties and remonstrances that can be addressed to them by the London committee!”

*Edinburgh Apocryphal Bible Society.*

The exertions of the London committee have been successful in raising a small society in Edinburgh, attached to their interests, and of course opposed to the exertions of the Edinburgh in favour of pure Bible circulation. The greater part of Mr. Thomson's remarks on the manifesto of the Board of Management of this Society, we are compelled to omit. Being more of a local character, they have less bearing on the general merits of the question. The following is given as a specimen of the general tenor of what we omit, and exhibiting the nature of the proceedings of the Corresponding Board.

“There is a member of that association who published upon the subject last year, and though his object certainly was to apologize for the London Committee, he frankly admitted that they had been guilty of “*impiety*,”—and yet he is one of those

who have no hesitation in continuing their *support*, and expressing unequivocally their *affectionate attachment* to the men upon whom that impiety is chargeable. The same individual, when speaking in this very room twelve months ago, told us that changes in the London Committee were absolutely necessary, and that whoever went out or staid in, it was altogether indispensable that Mr. Brandram should retire. Mr. Brandram has *not* retired—no attempt has been made to dispense with his services—the committee is unchanged, except for the worse. And yet that individual comes forward at the head of a body of men, to tell us that their confidence in the integrity and uprightness of the committee is entire, unchanged and unpurified as the committee continues to be. And farther still, that individual, as you may well remember, declared his hostility to our publication of the Pocket Gaelic Bible. He denounced it as a work that was useless, and worse than useless. But all his allegations we swept away with ample and positive proof. And yet, had we listened to him, our Highland population would have been deprived of that most valuable and acceptable boon which we have in reserve for them, and the money now spent on giving the pure Bible to our countrymen in the north, would have gone to Wallachia, (for it was there his eye was turned, and indeed, he expressly mentioned Wallachia as the preferable place,) to procure for its inhabitants an edition of the Apocryphal Scriptures. The person of whom I predicate all these things is *Chairman of the Corresponding Board*—the head of that body—its presiding genius, from whom it must take in a great measure its movements, its character, and its efficiency.

*Second Statement of the Edinburgh Committee.*

The following extract is valuable, inasmuch as it exhibits in a short space, the principles on which the Edinburgh Society has acted, since the commencement of its opposition to the London Committee, on the Apocryphal controversy.

“There is another leading member of the Board of whom I must speak; I do it with great reluctance; but I have no alternative. It is an opinion entertained by many, and most industriously urged by our opponents, that I am the author of the second statement, that I am alone responsible for its contents, and that the Edinburgh Committee, in whose name it was produced, have little or nothing to do with it. Now, sir, suppose that the second statement were mine in the sense thus attached to the authorship, I feel bold to say that I am not ashamed of the performance. I thank my God that he gave me strength to compose

such a work in defence of his own most holy and blessed word. Sir, I have been obliged to examine this statement again and again, and with the greatest minuteness and care; and the result is, that I have discovered no material error. There was only one inconsiderable mistake that I could find, respecting the Spanish Bible as printed in North America, and when it came to be investigated and explained, the fact was worse for the London committee than I had represented it. But with that exception, and the exception of some modes of expression which might be altered so as to bring out the meaning more clearly or to be more consistent with classical taste, I am not sensible of any mis-statement in point of fact, or any inconclusiveness in point of reasoning. I see nothing that should make me desirous to disclaim the pamphlet, or to conceal my connexion with it; not

“One line, which dying, I would wish to blot.”

Sir, I did originally draw up the second statement. And my brethren in the committee will bear me witness when I add that I undertook the task with great reluctance. I was unwilling to undertake it, because I foresaw that to do it properly, might require more time and pains than would be consistent with the discharge of my own public duties. At length I complied with the urgency of my friends, and did my best to fulfill their intentions. I drew up the statement, and then requested a few gentlemen who appeared to me well acquainted with the views and wishes of the committee, to meet and hear what I had written. This was done, and I received many valuable suggestions. I then read it in its improved form to the committee at large. The meeting was uncommonly crowded, and the statement I gave in was approved of with scarcely a dissenting voice. It was ordered to be printed and circulated; and a sub-committee was appointed to superintend the publication, and authorized to keep out any thing that seemed wrong, and to add whatever they deemed necessary for giving full meaning and effect to the document. This sub-committee consisted of the following members. I read the names, because it is right you should see to whom the responsibility of the second statement more peculiarly belongs—Rev. Dr. Davidson, George Ross, Esq. Robert Haldane, Esq. Rev. Dr. Gordon, Rev. Mr. Paxton, Rev. Dr. Dickson, Rev. Dr. Peddie, Rev. Dr. Anderson, Rev. Dr. Thomson, and Mr. Brunton, the sub-treasurer. Dr. Davidson and Mr. Brunton could not conveniently take any active part in the business, which, of course, devolved entirely on the remaining eight, who paid particular attention to all its details. The mode of proceeding was this. As the copy was in my handwriting, I of course corrected the

first proofs. But copies of the second proofs, or revises, were sent to all the eight members of the sub-committee now named. They were summoned to meet in the Bible Society house on a particular day, and at a particular hour, to compare notes, and propose whatever alterations had occurred to them. This was done with every successive sheet, before it went finally to press. And I must say, the eight gentleman to whom this affair had been entrusted were most assiduous and pains-taking. All of them assembled for the purpose I have mentioned at the Society house, and when any one was prevented from attending, he sent his revise with his remarks and suggestions written on the margin, or on a separate paper. Every thing being adjusted to the satisfaction of the sub-committee. The second statement was put forth under their deliberate sanction. And every gentleman of that sub committee is to be understood as having adopted, and is justly answerable for, all the principles, sentiments, and views which it contains. I beg that this may be distinctly understood, while I read from its pages a few passages of most important bearing on the case in hand. The first is from p. 136. "Looking, then, at all the circumstances and bearings of the case, we can see no way of keeping the operations of the Bible Society pure, but by adopting the principle announced by Mr. Gorham, and referred to in a previous part of this statement. We cannot safely or properly co-operate with any Society or individual agent that does not acknowledge the same canon of Scripture. *And as one proof of their holding the same canon of Scripture, they must practically refrain from circulating the Apocrypha with the Bible, whether it be appended, or whether it be interspersed.* If they hold a different canon, or if they act in the distribution of Bibles as if they did so, *inserting in the same volume with the Word of God, that which is not the Word of God, then to employ them as our agents for carrying into effect the purposes of our BIBLE Society, is so far to give our countenance to an adulteration of the words of eternal life, and to enable others to give a wider spread to spurious editions of the Holy Scriptures.* For, let us be explicit, and as cautious, and as vigilant as we may, we have no hesitation in pronouncing it to be impossible to prevent foreign societies and individuals, who circulate a false canon of Scripture, from applying what we give them, more or less, to the advancement of that purpose. Whatever we give them, be it in the form of Bibles, or of parts of Bibles, or of pecuniary donations, will just set free so much of their own funds for disseminating the Apocryphal writings. *And this we hold to be equally inconsistent with our duty as believers in the Word of God, and with*

*the fundamental rules and principles of the British and Foreign Bible Society.* We present our view in the form of an extract from a short and forcible pamphlet. 'It is against the will of God that there be circulated for the WORD OF GOD, *'the doctrines and commandments of men.'* The Papists do circulate the Apocrypha as the Word of God, and are our agents in fact, if we furnish them with the means of doing so. By contributing, therefore, *'we become partakers of other men's sins.'*'

I now read to you a paragraph from page 140:—"Very different is the case with those societies which circulate the Apocrypha. Besides enabling them to do this unwarrantable deed with more vigour and success by every gift that we bestow upon them, we teach all among whom they distribute books to consider us as engaged in the same cause, and to look to us as recognizing little or no difference between a spurious and a pure Bible. The Foreign Societies are *Bible Societies*, and the Home Society is a *Bible Society*. One *Bible Society* assists another *Bible Society*. And though the people may chance to perceive a difference among the Bibles which are put into their hands, yet, in all likelihood, they will consider our Bible as defective, when they see another with books in it which they are told de in reality belong to it; so that, in the long run, they will unite with ours the apocryphal part which they get from their own societies, and thus the book which they possess or read, will be in its real character and practical effect an adulterated copy of the word of God." And in page 142, after exhorting the supporters of the Bible Societies in Great Britain to embrace a purer system, the Statement says, "Let them above all things, effectually purify their institution from the abuses which have so much abridged its real usefulness, and so much grieved its best supporters; and break off, without delay and without reserve, its unholy alliance with those who, though enlightened themselves, would yet prostitute its spiritual bounties to the upholding of that wicked power, which maintains its delusions either by refusing the Bible, or mixing it up with impious fictions, but which *'the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.'*"

Now, sir, let it be remarked that these passages proscribe all alliance with those societies which circulate apocryphal writings; that to these passages every one of the eight members of the sub-committee has given his sanction and pledged his adherence; that the British and Foreign Bible Society, to which the new association here is formed to be auxiliary, still obstinately maintains its connexion with all the Apocryphal Societies on the Con-

continent; and that none of the sub-committee can join the new association without renouncing the principles which he united with his brethren in laying down, and trampling on the advices which he united with them in waging upon the supporters of the Bible Society, as you have had them read to you from the second statement. And then let me tell you, painful as it is for me to do so, that one of these gentlemen has his name inserted in the newspapers as *Treasurer to the Corresponding Board*.

In the first statement of the Edinburgh Committee you will find various strong resolutions against the conduct of the Directors of the British and Foreign Bible Society; I beg to read the following extracts from these:

“That the British and Foreign Bible Society is not only altogether prohibited by the laws of its existence from giving *any sanction* to the circulation of the Apocrypha, but that it cannot do this without incurring the guilt of putting a most fearful fraud upon the world, and laying a deadly snare for the souls of men; because the Apocrypha is not only an uninspired book, and therefore on a level with other human productions, but far below the level of any human compositions, as it is abundantly interspersed with falsehoods, false doctrines, superstitions, and contradictions of itself, and of the Word of God, of which a few specimens are annexed; and because these Apocryphal writings, laden as they are with such gross and palpable error, do advance a deceitful claim to reverence and attention, upon the pretext of their being inspired; so that in whatever degree the influence of the British and Foreign Bible Society has tended to encourage the circulation of these Apocryphal writings, it has gone out of its direct and legitimate course to give its sanction to a human composition replete with error, which wickedly assumes to be a revelation from heaven.”

“That this Society is fully aware of the objection—hitherto taken for granted by the committee, but by no means proved—that entirely to exclude the Apocrypha from the Bibles circulated by the British and Foreign Bible Society would be to terminate its connexion with the Bible Societies on the continent, and to stay that wide and copious distribution of the Holy Scriptures which has been the cause of so much joy; that this society questions the accuracy of that assertion; but that *even admitting its truth*, the certainty of such a result cannot justify a measure which is a direct violation of the original contract of the society with its members, which is at variance with the injunctions of the word of God itself, and which not only tends to maintain and vindicate the superstitions of some of the continental churches, but to

bring the word of God into contempt; that it becomes the British and Foreign Bible Society, in godly simplicity, and in uncompromising faithfulness, in strict adherence to the terms of its charter, and in reliance upon the providence of God, still to follow that one plain, specific and unsuspicious course, which will secure to it the blessing of God, and the firm patronage of all its friends; and that, as it appears by the statement of the Parent Society itself, that 'the demands upon their generosity, and even their justice, very greatly exceed all the means at their disposal,' it is manifestly incumbent on the British and Foreign Bible Society to carry the word of God to those nations where their labours are now, by their own admission, at a stand, for want of means, and where it would be thankfully received pure and unmixed; and not by tacitly sanctioning the false pretensions of an apocryphal book, to recognise a principle which that word so solemnly condemns, 'Let us do evil that good may come.' "

"That a letter be transmitted to the society in London acknowledging the receipt of the communications from that Society, bearing date 23d ult. and stating in reply, that this society sees with anxiety the latter clause of that letter, intimating that the future proceedings of the society are as yet uncertain; that this society simply refers to its resolution of the 17th January last for its *unaltered* opinion on the subject; and that it earnestly impresses upon the committee the absolute necessity of considering and determining this question within the shortest possible period, and transmitting a direct answer, whether the committee of the Parent Society consider themselves warranted, by the original and fundamental rule, to aid in any whatever the circulation of the Apocrypha."

"That, till a satisfactory answer be received from London on this point, all remittances to the Parent Society be suspended."

I should like vastly, sir, to comment on these passages, and on some others with which they stand united. Your time, however forbids me. Only observe that the London committee never to this good hour condescended to give a word of answer to the very peremptory but significant question which was put to them, and that the deputation of April 1826, positively declined answering it; that the resolutions now quoted protest against giving *any sanction* to the circulation of the Apocrypha, maintain that the British and Foreign Bible Society goes out of its direct and legitimate course, in whatever degree its influence tends to encourage such circulation, and considers as unjustifiable a measure which *tends* to uphold the superstitions of the continental churches, and which tacitly sanctions the false pretensions of

an apocryphal book, and which recognises the principle of doing evil that good may come; and that the London committee, great as is the extent of evil which they have been compelled to abandon, are still *indirectly, tacitly*, and in a *certain degree*, doing the very thing here reclaimed against, by maintaining a friendly, Christian, auxiliary connexion with those Societies on the Continent, which, acting as *Bible Societies*, do yet circulate the Apocrypha.

The Corresponding Board, I doubt not, will get support. But who from? I will tell you, sir, or at least I will give you some idea of those by whom they may expect to be aided. One minister averred that the Apocrypha is the next best book to the Bible in the world. Another minister, when speaking of the agency employed by the London committee, declared that he had no objection to the employment of *infernal* agents in circulating the word of God. Another affirmed in excuse for Apocrypha distribution, that the canon of Scripture is not yet settled. A fourth said that there may be some books in the Apocrypha which are inspired, and some books in the Bible which are not inspired. And another has spoken of the Scriptures interspersed with lying fables as the "pure waters of life." Except the last, none of these ministers belong to the Corresponding Board. But it is from these, and men of similar sentiments and principles, that the board is to look for the assistance which it solicits. But I ask, sir, will it get the help of the people at large? and I answer, it will not, and it cannot. The people at large are too well instructed even by the ministers who have abandoned them on this great question, to be either misled by their sophistries, or seduced by their example. Their ministers may be popular, very popular; but there is something more popular still, and that is the Bible. The people respect and love the ministers who preach the truth to them and watch for their souls as those that must give an account; but stronger by far is their attachment to the Bible. And if there be a competition between the two, as there seems to be at present, they will not hesitate to give their ministers, even those of them whom they have most idolized, "to the moles and to the bats," and they will hold fast by the Bible, "grappling it to their souls with hooks of steel," and clinging and cleaving to it as all their salvation and all their joy. There is another distinction, sir, which the people of this country know how to make: they distinguish between the Bible and the Bible Society. These things, sir, have been for a long time too much confounded; and certain people appear to have given the preference to the latter, and have even made it in one sense to supercede

the former. But the people will distinguish between the two without difficulty. They are aware that the Bible and the Bible Society are totally different things, and never for a moment to be compared. They prize the Bible Society indeed, as an instrument which, under providence, may be useful in diffusing religious knowledge, and promoting the spiritual interests of mankind; but they know that the Bible is the ordinance of the infallible and perfect God, while the Bible Society is the institution of erring and corrupted men. They know that before the Bible Society existed, they had the Bible in their homes and in their hearts. And they know that after the B. Society shall have been annihilated—and when corrupted, as we have found it to be, and persevering in that corruption, it deserves to be annihilated—the Bible shall endure forever, and it shall go forth conquering and to conquer, and accomplish upon the human race all for which it is intended in the destination of its great and and gracious author.—I say it again, that the Corresponding Board, acting for the British and Foreign Bible Society, cannot get support from the people of Scotland. The people reverence the Bible too deeply—they love it too dearly—ever to listen to the solicitations of those who would help to tarnish its purity, or to dishonour and degrade it by unholy associations. You cannot use such freedom with it, without wounding their best and tenderest feelings. If you touch the Bible, you touch the apple of their eye. If you corrupt it, you poison the well out of which they draw the waters of salvation. You scatter the pillar of cloud by day, you darken the pillar of fire by night, which guide them through this dreary wilderness to the land of promise and of rest. You undermine the foundation on which they stand and believe and hope and rest for eternity. I say it once more, that the Corresponding Board will not and cannot get the people of Scotland. The members of that board may call this attachment of our people to the Bible, *superstitious*. The London committee will join them in the application of this epithet. And so will Professor Haffner, their neological friend at Strasburg, for in his celebrated preface he called the confidence which the olden saints reposed in their God, a *superstitious* confidence. But let them call it what they will, it is the fact that our people are as strongly linked to the Bible in their affections as I have described: and it is a most glorious fact; it is the grand security we have under Heaven, for the permanency and prosperity of religion in our beloved land; and those who would do any thing to impair or destroy the feeling, I scruple not to pronounce the worst enemies of the country—that country which with all its

other excellencies and charms, has this above all to endear it to us, that it is one of the strong-holds of genuine Christianity in the world. And here I must say a word or two on an allegation made concerning us in the south, in lack, no doubt, of something better. It is there alleged, and there are not wanting some among ourselves to echo the opinion, that the strong aversion to Apocryphal circulation, and to those who indulge in it as the London Committee have done, is peculiar to Scotland. And by alleging this, they have endeavoured to stir up national prejudice, and to make the present a national question. The London Committee, defeated at every point, unable to disprove our facts, or reply to our reasonings, but still determined to maintain their ground, have had recourse to this pitiful and unworthy device of awakening mutual jealousies and dislikes between England and Scotland, as if these had any thing at all to do with the subject, or could touch the real merits of the question in debate. And sir, is this, I would ask you, like a Bible Society, or according to the spirit and doctrine of the Bible itself? I had thought that in the estimation of neither was there Scotchman or Englishman, Jew or Greek, Barbarian, Scythian, bond or free, but that Christ was all in all. And I had thought that *evangelical* men were far removed from such modes of vindicating a cause, for they are continually dwelling on charity, and would have us all to embrace one another in indiscriminate love. But so it is that they call our attachment to pure circulation, and our opposition to the corruption of Earl-street, a Scottish peculiarity. Well, sir, if that be meant as an argument, it is clearly good for nothing: for I have shown you that the people of England are, in a great measure, prevented from feeling and acting as we do by the industrious and too successful efforts of the Apocryphists to keep them in total ignorance of the evils which have been committed, and of the actual state of the British and Foreign Bible Society. If, on the other hand, it be meant as a reproach, we can bear it—we can bear it with patience—with pleasure—with exultation.

It is not the first time that we have been reproached—ay, and persecuted too, for the testimony of Jesus Christ. Sir, if the love—the strong and unconquerable love of the pure Bible, and of pure Bible circulation, is a national and peculiar feature of Scotland, my heart's desire is that this distinction may speedily and forever cease, by that passion diffusing itself over the whole united empire. But if our adversaries will have it so, that the distinction shall continue, then I rejoice for it on account of my country, though I do mourn for it in so far as England must suffer from the contrast. If to stand up with courage and with firmness for the

purity of the word of God and to "contend earnestly for the faith once delivered to the saints"—if, to resent keenly every affront that is offered to the Bible, and to resist with uncompromising faithfulness, every attempt that is made to encroach upon its integrity and its sacredness—if, to protest loudly against the unseemly alliance that is maintained with infidels, and enemies of the gospel, and persecutors of God's people, in the holy work of circulating the Oracles of Truth—if, to lift up the voice of righteous indignation, and to stretch out the arm of decided and relentless opposition against those who would roll back the tide of the Reformation, and again involve us in the very worst errors and abominations of that baneful system from which the Reformation had emancipated us—if, to distrust men who have broken their solemn obligations, and violated the first principles of honour and duty which are prescribed in that very book they profess to distribute as the record of God's will—if, to refuse to re-unite and co-operate with those who have thus profaned and thus trampled on the volume of inspiration, till the most ample security be given against any repetition of the abuses to which it has been so shamefully and mercilessly subjected—if, to speak and to act in this manner, from faith in the divine origin and authority of the Bible, from admiration of its unrivalled excellence, and from experience of its mighty power and everlasting consolation—if this be what Scotland has done, and this is exactly what Scotland *has* done—if this be distinctive and characteristic of Scotland, and this is the sum total of the charge brought against it by our opponents—then, Scotland! if thou wert dear to me before, far dearer art thou to me now;—my heart is doubly thine; I glory exceedingly in being one of thy sons; I love thee more fondly and more devotedly than ever; and "if ever I forget thee, let my right hand forget its cunning, and my tongue cleave to the roof of my mouth."

GEORGE ROSS, Esq.—I trust, Sir, I shall experience your indulgence, if I rise for the purpose of moving a resolution, which I confidently anticipate will meet with the cordial and unanimous concurrence of the meeting.

I would beg leave to premise, that the resolution I am about to submit, is not brought forward in consequence of any communication whatever with any individual either in or out of the committee; there being no one to whom my present intention is known. It originates solely with myself, conceiving, as I do, that it is loudly and imperatively called for, and I submit it fearlessly, because I feel confident that the highly meritorious services in the quarter

I allude to, cannot possibly fail, the moment I name it, to be fully recognised and appreciated by every one present. I feel persuaded that one general, one universal feeling and conviction must pervade the whole of this numerous meeting, that an incalculable debt of gratitude has been contracted by us all to an individual present, which, although all human acknowledgments are indeed wholly unable to discharge, yet our deep sense of it, all present will rejoice in having this public opportunity of expressing.

I beg leave, without farther preface to move, that the cordial and unanimous thanks of this meeting be tendered to the gentleman who has just sat down, the Rev. Dr. Thomson. (Here the universal and rapturous burst of applause, which instantaneously broke forth from all parts of the room, on the mention of Dr. Thompson's name, was so loud and overpowering, that Mr. Ross was for some time unable to proceed. When it had in some degree subsided, he continued,) I beg leave, Sir, to move the thanks of the meeting to that reverend gentleman, for his unwearied and persevering exertions in defence of the Great Cause of pure Bible circulation throughout the world, and his undaunted firmness in resisting all those unhallowed attempts which have unhappily been made of late to introduce apocryphal circulation, and adulterations in various forms into the canon of Holy Scripture—the Inspired word of the Living God! I lament to say, that the reverend gentleman's invaluable services, in this most important of all departments of labour, cannot possibly yet be dispensed with, since the attempts I refer to, can never be said to be wholly abandoned in the quarter where they have originated, as long, to say the least of it, as those most unseemly and unholy alliances with apocryphal and infidel societies on the continent continue, as they still do, in full force and vigour,—alliances utterly repugnant to every truly Christian feeling, and only calculated, amidst our wonder and astonishment at such unheard of doings by professedly Christian men, to excite in the breast of every true friend of Religion and of the Bible, a solemn feeling of deep and unqualified indignation! I ought perhaps rather to say, a feeling of unmingled abhorrence!

ADAM FERGUSSON, Esq. of Woodhill.—Sir, I rise to second this motion, and at this hour, and after what we have this day heard, I should deem any thing more an impertinent intrusion. I do feel anxious however, from this platform, to offer a very few words upon an insinuation widely and industriously circulated by those who are discontented with the conduct of your committee. It has been said that we are weak enough to be directed and warped in

our judgment by certain individuals of our number, and more especially by my reverend and distinguished friend at the secretary's table, and that he has exercised an influence in your committee exceeding that which, with candid men, talent and worth must necessarily command. Sir, I beg leave most decidedly to contradict such reports, and to assure this meeting, from my own personal observations, in an attendance I believe tolerably regular, that upon no occasion has this individual assumed any direction of our proceedings, but has rather needed to be urged and encouraged to the use of those talents which a gracious God has so liberally bestowed upon him. He has not attempted, sir, in any manner or degree to rule over us, and although I must assuredly deny him, in that sense, the title of our king, I am pretty confident you will all cordially join in hailing him as a Defender of the Faith.

The motion was unanimously agreed to.

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#### ANECDOTE.

##### *The disguised and dissolute Clergyman reclaimed.*

The following account, as related by a clergyman, may be depended on as a fact.

“ Shortly after the return of the Duke of York from Holland, one of the regiments which had suffered very materially in the different engagements, was quartered in my parish. A private soldier called upon me one evening after divine service, with a request that I would explain a particular part of my discourse which he had just heard, expressing at the same time much interest in the general subject of it. I found him to be a very well informed man, of distinguished piety, and much religious knowledge. His language and address betrayed evident marks of strong natural sense, aided by an unusual acquaintance with the word of God, and the operations of his grace upon the heart.

“ He frequently called upon me during the continuance of the regiment in my neighbourhood, and every succeeding interview gave me fresh proofs of his religious attainments. At that time he was the only man in the regiment who had made any profession of religion, and on that account was ridiculed and despised by a greater part of his companions.

“ At length the regiment, having nearly repaired by fresh recruits the loss sustained in Holland, was ordered to join a camp then forming, for the purpose of collecting troops for the Egyptian expedition, under the command of Sir Ralph Abercromby. A few days before their departure, W—— (for that was his

name) brought with him another private of the same regiment, who had expressed a particular desire to speak with me, but of whom he knew very little, except that in some of the engagements of Holland he had been observed voluntarily to seek danger, and needlessly to hazard his person, as with a desperate resolution of ridding himself of life. On being introduced to me, alone, the stranger said, that he hoped I should excuse the liberty he had taken of coming to request that I would purchase a small parcel which he had brought, in order to enable him to supply himself with a few necessaries preparatory to his voyage to Egypt, as he had no other means of raising a little money. He was a tall young man, of a dark sun-burned countenance, having something in his aspect, speech, and address which struck me as being above his present appearance. On opening his parcel, which he did not do without some confusion, it proved to consist of some clergyman's bands, one or two religious books, and some manuscript sermons. "Sir," said he, "you will hear with surprise, and I cannot mention it without some uneasiness, what I have concealed for a long time from every one around me, that I am in reality a brother-clergyman, though now disguised in the habit of a common soldier. My father is a clergyman in Wales: he educated me himself for the church, and procured me ordination, with a title to a curacy at —, in the county of W —; my name is E —. I continued upon that cure three years, during which time, I am sorry to say, through much imprudence and inattention to the decorum which suited my character, I contracted several debts, which I had neither the means nor the prospect of paying. Fearing disgrace and imprisonment, and knowing my father's inability to assist me, I quitted the town, and formed the resolution of enlisting as a soldier, which I shortly afterwards did, and was soon sent on the expedition to Holland, whence I lately returned. That you may have no doubts as to the truth of my story, which may possibly induce you to sympathize with a brother-clergyman in distress, I will shew you several letters and papers, which when you have read, I trust you will give me credit for the truth of my relation." He also wrote some sentences in my presence, which proved his hand-writing to be the same with that of the manuscript sermons he had requested me to purchase. On examining the letters, (some of which were from his father, expostulating with him on his extravagance,) and putting a variety of questions to him, I felt fully satisfied as to the truth of his story.

"I was greatly concerned at what he had related, and began to enter into a close and friendly expostulation with him on the

inconsistency of his present situation with the sacred profession to which he was bound by ties the most indissoluble. I urged the duty of his endeavouring to return, if possible, to the discharge of his ministerial duties, with a mind influenced and improved by the experience of past hardships and misfortunes. As he did not appear disposed to follow this advice, I brought forward, with much earnestness, every argument which Scripture or reason suggested to my mind on the subject, and begged that he would permit me to endeavour to procure his discharge from the army, by a representation of his case to the Duke of York. Although he spoke to me with much civility, and thanked me for my advice and the offer I had made, yet I was sorry to perceive a great reluctance on his part to avail himself of my counsel, and but little appearance of remorse for what had passed; he talked like a man weary of the world, who had no desire to continue in it, and no hope of sustaining a respectable character in it: it was plain that no impression of a religious nature was made on his mind. The peculiarity of his situation, and the occasion of his coming, led him at the same time to pay attention to what I said. I entered into a long conversation with him on the nature and design of Christianity in general, as well as of the pastoral office in particular; examined him as to his views of the doctrines of the gospel, and explained my own to him very fully. I entreated him to take what I had said to him in good part, and urged him by every sacred consideration to act the part which it appeared to me his duty and interest to adopt. He said but little in reply, and almost declined saying any more. I therefore purchased his little parcel, gave him a couple of books, and dismissed him with a blessing, once more entreating him to lay to heart what I had said. In two days the regiment went away; nor did I see either W—— or Mr. E—— before their departure.

“A circumstance of so singular a nature frequently occupied my thoughts afterwards; and whenever I wore the bands which I had purchased from Mr. E——, I felt an increased interest in his behalf. From that time till the return of our troops from Egypt, I had no opportunity of hearing any thing respecting him, except that a clergyman of his name had certainly officiated at the town which he had specified a few years since: this I learned from a native of that place.

“Some time after, my old acquaintance W—— called upon me, and said he was just arrived from Egypt, and had a great deal to say to me. With the same excellence of heart and head as he had testified on every former occasion, he entered into a clear and satisfactory account of the events of the Egyptian expedition; de-

scribing, in a very affecting manner, the outward hardships and dangers he had encountered, as well as the inward consolation and support which he had derived from the power of religion on his mind.

"I have now," continued he, "a story to relate, which I am certain you will feel a deep concern in. You, without doubt, remember that young clergyman whom I brought to your house the year before last, the Rev. Mr E——. At that time I knew but very little of him; he, however, shortly after we had left you, observed, with some emotion that what you said to him made more impression upon his mind than anything he had ever heard in the course of his life: he then made me also acquainted with his history, to which I was before a stranger. From that day I was confined in the hospital with a fever, and did not see him again before our departure for Egypt. We embarked on board of different ships; it was not, therefore, till our arrival at Malta that we met again together. Mr. E—— took an immediate opportunity of saying, "W——, I have long wished to see you; I want to tell you how greatly indebted I feel to that dear friend of your's at ——: I can never forget him; his words made a deep impression on my heart, and I trust, by the blessing of God, they will yet make a still deeper.

"I found, on conversing with him that, since I saw him, he had become affected with a deep sense of his spiritual danger, and, by meditation and secret prayer during the voyage, had acquired much insight into religion. He shewed strong marks of penitence, and gave a favourable hope of an important change having taken place in his views and dispositions. I was also happy to find, that, on the re-assembling of the regiment after the voyage, among the recruits were a few very seriously disposed. Mr. E—— and myself soon formed a little religious society amongst them, which gradually increased to the number of twenty-four: we met as often as possible to read the Bible together, converse on the concerns of eternity, and unite in prayer to Almighty God for his blessing on our endeavours. We derived much benefit from these meetings. Mr. E——, in particular, expressed himself highly delighted by such a profitable mode of passing those hours which, in our line of life, are too generally devoted to drinking, debauchery and profaneness. In his confidential conversations with me, he frequently mentioned your name, and shewed me the substance of your friendly advice to him, which he had from memory committed to paper.

"When we arrived on the coast of Africa, Mr. E—— and myself were in the same boat at the time of our landing at Aboukir.

Throughout the whole of the tremendous fire, which for a considerable time the French artillery kept upon us, I observed great coolness and patient fortitude in his countenance. His deportment was very different from what I had seen when we served together in Holland. At that time, he always appeared desperate and careless; now I thought I could perceive a courage blended with humility, which evidently proceeded from a much more exalted source. We both, by the mercy of God, escaped unhurt on that day. Our little society continued its meetings as regularly as the trying circumstances of our situation would permit. Mr. E—— was three or four times engaged with the enemy afterwards, and always behaved, both before and during the battle, with much steady, and I may call it godly, courage.

“On the evening preceding the 21st of March, our whole society met together. Mr. E—— said, in the presence of the rest, ‘I cannot account for the strong impression which has seized my mind, that I shall not survive the event of to-morrow’s engagement: no such prepossession ever occupied my thoughts on any former occasion; I feel, therefore, strongly affected by this: but, if it be thy will, O God! thy will be done.’ We then united together in prayer for him, for ourselves, and for all our brethren in arms; beseeching God to prepare us for the awful trial, and give us grace either to meet God with joyful hope, or to receive his sparing mercy, if our lives should be preserved, with gratitude. Knowing the importance of the next day’s battle, and the little chance we stood of all meeting again in this world, we embraced each other with a peculiar attachment, and mutual recommendation to the God of battles, and the Preserver of souls. Oh! sir, it was a happy but trying season to us! I saw Mr. —— an hour before the horrors of that bloody day commenced. His words were, ‘pray earnestly for me; and if I am killed, and you should be spared, give my last blessing to our worthy and dear friend at ——: tell Mr. ——, continued he, that I owe him more than words can repay. He first opened my heart to conviction, and God has blessed it to repentance: through the unspeakable mercies of Christ, I die with comfort.’

“After the severe engagement which followed, wherein the brave Abercromby fell, according to agreement our little society met. Every life was spared, except that of poor Mr. E——, whose head was taken off by a cannon-ball at an early period of the action. Such was the will of God. Whilst, therefore, we returned hearty thanks for our preservation, we blessed God’s goodness for sparing the life of our departed brother, till, by a lively exercise of faith and repentance, as we had every reason

to trust, God hath made him his own. I now also bless God that I have had this opportunity of seeing and relating to you a story which I know you rejoice to hear."

#### LE ROY CONVENTION.

##### *Increasing Opposition to Masonry.*

It has often been said by Freemasons as a satisfactory reason for concealing the mysteries and secrets of the Order, that the publication of these would destroy the institution. We are inclined to think there is much truth in this statement, and we hope ere long it will be fully verified. An unhallowed curiosity to know what is secret, stimulated by the unceasing praises of the initiated, together with the high pretensions of the Order, and the pomp and glitter of its external exhibitions, is the grand principle by which the whole fabric has been reared and is still upheld. Once remove the charm of mystery; examine impartially its exaggerated claims, and bring into public view its abominable blasphemous rites, its wicked and corrupting principles, which for ages have been enveloped in darkness,—let this be done, and we think no man will have so little regard to his own credit as to avow himself a member of such an institution. Much has been already done, and more is still doing to accomplish this desirable end. Since the abduction of Morgan, public attention has been drawn to this subject. Its high claims have been questioned and examined, and their character unfolded. Masons themselves have been aroused to consider the principles and practices of the Order, and to compare them with the word of God, and the plain dictates of common sense; and the result is, many have renounced the institution, publicly declaring its principles unchristian, and its secrets and ceremonies worthless and sinful in the highest degree—dherence to which is a constant adding of sin to sin. A Convention of such Masons as have thus publicly renounced the cause of Masonry, was held at Le Roy, in Genesee county, in the western part of this state, on the 19th and 20th February, to deliberate on the necessity of fully exposing the pernicious principles and tendency of the institution. It is to be expected that every method will be resorted to, to ridicule and abuse the characters and conduct of these men. This has always been the case, when the craft is in danger. But it is well known that the men who have renounced Masonry are in general men of good character. Many of them are pious men, and have acted conscientiously in coming out from the Society. Three at least are ministers of the gospel, and others hold official stations in the church. The testimony of such men we see no reason to suspect. It may be as confidentially relied on as that by which any ordinary fact is established. The proceedings of this Convention we now lay before our readers:

##### *Masonic Anti-Masonic Proceedings,*

At a Convention of Freemasons, opposed to secret societies, held at Le Roy, in the county of Genesee, N. Y. on Tuesday, February 19, 1828. The Convention organized at 1 o'clock P. M. and Elder David Bernard, of Warsaw, addressed the Throne of Grace—Leonard R. Rose, Esq. of Castile, was called to the chair, and Elder David Bernard appointed Secretary. Voted, that the Rev. James Cochrane, of Batavia, be requested to deliver an address to the Convention upon the subject of its present meeting.

[Mr. Cochrane rose and delivered an address.]

The objects of the meeting having been stated, it was agreed that the principles and obligations of Freemasonry be freely discussed: Therefore,

Voted, That the first obligation in Masonry be read. Mr. H. A. Read read the obligation of an "Entered Apprentice," as published by Captain William Morgan. The chairman addressed the meeting on the binding nature of masonic obligations. Mr. S. D. Greene, of Batavia, followed him on the same subject. Mr. H. A. Read, of Le Roy, spoke largely on the princi-

ples and obligations of the order; he was followed by J. Hascall, Esq. on the same subject. The Secretary then addressed the Convention on the *antiquity* of the institution, showing that it was not *ancient*; on the *morality* of the institution, showing that it did not promote morality; on the *benevolence* of the institution, showing that it was not *benevolent*; on the *ceremonies* of the institution, as far as the Royal Arch Degree, showing that they were not only degrading to human nature, but blasphemous; on the principles of the institution as a system of religion, showing that they were opposed to *Christianity*, and gave his reasons for believing it the duty of honest masons to expose its secrets and obligations to the world.

Voted, That the 2d and 3d obligations in masonry be read. They were accordingly read as published by Morgan.

Voted, That the 4th, 5th, 6th and 7th obligations be read, as submitted to the convention in manuscript. They were accordingly read by Mr. Read.

Mr. Read then spoke very extensively upon the obligations of masonry; showing that they were diametrically opposed to good government, and subversive of the principles of justice and good order.

The Convention then adjourned until 7 o'clock, P. M.

After a recess the Convention re-organized. The following resolution was then passed *unanimously*:

*Resolved*, That the book written by Capt. William Morgan, and published by Col. David C. Miller; entitled "Illustrations of Masonry," is a fair and full exhibition of the three first degrees of speculative Freemasonry; that we solemnly and unequivocally testify to the above, and cheerfully subscribe our names thereto. We certify according to the degrees we have taken.

The above is certified by the signature of *three Entered Apprentices; one Fellow Craft; twenty-three Master Masons; one Mark Master; three Royal Arch Masons; one Knight of the Red Cross; eight Knights Templars and Illustrious Knights of the Cross.* In all *Forty*.

WEDNESDAY, Feb. 20,

The Convention met pursuant to adjournment.

In the absence of Messrs. Rose and Bernard, Solomon Southwick, Esq. of Albany, was unanimously chosen chairman, Mr. Richard Hollister was then unanimously appointed Secretary.

The Chairman addressed the meeting, and then moved the following resolution, which was unanimously adopted.

*Resolved*, That a committee be appointed to draft a memorial to Congress, on the subject of the prostitution of the fortress of Niagara, to the incarceration of Wm. Morgan, a free citizen of the United States, by persons calling themselves Freemasons, and without any legal authority for such violence and coercion.

On motion, *Resolved*, That a committee of fifteen be appointed to prepare the degrees of Freemasonry, above that of Master, for publication; and that Elder David Bernard, Elder John G. Stearns, Solomon Southwick, Rev. Reuben Sanborn, &c. compose the said committee.

On motion, *Resolved*, That a committee of seven be appointed to draft a circular invitation to all Freemasons, who are opposed to the institution of Masonry, and to secret associations in general, in the United States, to meet at this place on the 4th of July next; and that they prepare an address to be delivered on the occasion.

The Convention then adjourned to meet again at this place on the 4th day of July next.

In consequence of application having been made to the acting Governor of the State, a communication has been made by him to the Senate, recommending the appointment of some proper person who should have the power of District Attornies, and have ample powers fully to investigate the crime of the abduction of Morgan, and to bring its perpetrators to condign punishment. The committee of the Senate to which this communication was referred, reported favourably, and brought in a bill for the purpose which has

passed in that body, nearly unanimously, and which is made the order of the day in the House of Assembly for Friday, 4th inst. For ourselves we do not anticipate much from this; but we rejoice to think that a spirit has gone abroad among the people of this state, which we sincerely desire may crush the power of Masonry, and restrain its blasphemies among our people forever.

#### MASONIC OATHS AND OBLIGATIONS.

From the above extracts from the proceedings of the Anti-Masonic Convention, it appears that their attention was chiefly directed to the consideration of the character of the Masonic oaths and obligations. The obligations of the first three degrees, viz. the Entered Apprentice, the Fellow Craft and Master Mason, were discussed, as given in Morgan's Illustrations of Masonry: the correctness of which is attested by the Convention in the most explicit manner. The obligations of the six following degrees, viz. the Mark Master's, Past Master's, Most Excellent Master's, Royal Arch, Knights of the Red Cross, and Templars were furnished in manuscript, and were in like manner discussed. The form of all these obligations is nearly the same, (except the last) binding the swearer not to give the degree which he is about to receive, except to such and such persons, and in a certain specified manner, nor to reveal in any way its secrets; to answer all signs, to support the constitutions of Lodges, Chapters, &c.; to assist the brethren of the order in distress, dangers, &c. and concludes with the imprecation of the horrid penalty. To give the whole of these obligations would be both irksome and useless; we therefore, content ourselves with giving the first or Entered Apprentice's obligation entire, and extract from the others the passages which are most evidently sinful; but which shew the character of the institution, and to what Masons in the different degrees stand bound. The person to take the obligation, after going through a routine of the most disgusting ceremonies, is placed in the position in which it must be received, and which is thus described by Morgan:

"He first steps off with the left foot and brings the heel of the right into the hollow thereof, the heel of the right foot against the ankle of the left, will of course form the right angle of an oblong square; the candidate then kneels on his left knee, and places his right foot so as to form a square with the left, he turns his foot round until the ankle bone is as much in front of him as the toes on the left foot; the candidate's left hand is then put under the Holy Bible, square and compass, and the right on them. This is the position in which a candidate is placed when he takes upon him the oath or obligation of an Entered Apprentice Mason. As soon as the candidate is placed in this position, the Worshipful Master approaches him, and says, 'Mr. A. B. you are now placed in proper position to take upon you the solemn oath or obligation of an Entered Apprentice Mason, which I assure you is neither to affect your religion nor politics; if you are willing to take it, repeat your name and say after me;' [and although many have refused to take any kind of obligation, and begged for the privilege of retiring, yet none have made their escape; they have been either coerced, or persuaded to submit. There are thousands who never return to the Lodge after they are initiated.] The following obligation is then administered:

"I, A. B. of my own free will and accord, in presence of Almighty God and this worshipful Lodge of free and accepted Masons, dedicated to God and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear that I will always bail, ever conceal and never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of ancient freemasonry, which I have received, am about to receive, or may be hereafter instructed in, to any person or persons in the known world, except it be to a true and lawful brother mason, or within the body of a just and lawfully constituted lodge of such: and not to him nor unto them who I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination, or lawful information. Furthermore, do I promise and swear, that I will not write, print, stamp,

stain, hew, cut, carve, indent, paint, or engrave it on any thing moveable or immoveable, under the whole canopy of Heaven, whereby, or whereon the least letter, figure, character, mark, stain, shadow, or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of masonry may be unlawfully obtained through my unworthiness. To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same."

#### OATH OF A FELLOW CRAFT MASON.

"I, A. B. of my own free will, &c. \* \* \* \* \*

To all which I do most solemnly and sincerely promise and swear, without the least hesitation, mental reservation, or self evasion of mind in me whatever, binding myself under no less penalty than to have my breast torn open, and my heart and vitals taken from thence and thrown over my left shoulder and carried into the valley of Jehoshaphat, there to become a prey to the wild beasts of the field and vultures of the air, if ever I should prove wilfully guilty of violating any part of this my solemn oath or obligation of a Fellow Craft Mason; so help me God, and keep me steadfast in the due performance of the same. 'Detach your hands and kiss the book, which is the Holy Bible, twice.'"

#### OATH OF A MASTER MASON.

"I, A. B. of my own free will, &c. \* \* \* \* \*

Furthermore do I promise and swear, that a Master Mason's secrets given to me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own when communicated to me, murder and treason excepted; and they left to my own election. Furthermore do I promise and swear, that I will go on a Master Mason's errand whenever required, even should I have to go barefoot and barehead, if within the length of my cable-tow. Furthermore do I promise and swear, that I will always remember a brother Master Mason, when on my knees offering up my devotions to Almighty God. Furthermore do I promise and swear, that I will be aiding all poor, indigent Master Masons, their wives and orphans, wheresoever disposed round the globe, as far as in my power, without injuring myself or family materially. Furthermore, do I promise and swear, that, if any part of this my solemn oath or obligation be omitted at this time, that I will hold myself amenable thereto, whenever informed. To all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty than to have my body severed in two in the midst, and divided to the North and South, my bowels burnt to ashes in the centre, and the ashes scattered before the four winds of Heaven, that there may not be the least track or trace of remembrance remain among men or Masons of so vile and perjured a wretch as I should be, were I ever to prove wilfully guilty of violating any part of this my solemn oath or obligation of Master Mason. So help me God, and keep me steadfast in the due performance of the same."

#### OBLIGATION OF THE FOURTH OR MARK MASTER'S DEGREE.

"I, A. B. of my own free will and accord, in presence of Almighty God, and this right worshipful Lodge of Mark Master Masons, do hereby and hereon in addition to my former obligations, most solemnly and sincerely promise and swear, &c. \* \* \* \* \*

To all which I do most solemnly and sincerely promise and swear, with a steady and fixed purpose of mind in me to keep and perform the same, binding myself under no less penalty than to have my right ear smote off, that I may be forever unable to hear the word, and my right hand chopped off as the penalty of an imposture, if I should ever prove wilfully guilty of violating

any part of this my solemn oath or obligation of a Mark Master Mason. So help me God, and keep me steadfast to keep and perform the same. Detach the hand and kiss the book."

#### OBLIGATION OF THE FIFTH OR PAST MASTER'S DEGREE. 3

"I, A. B. of my own free will, &c. \* \* \* \*

Furthermore do I promise and swear, that the secrets of a brother of this degree delivered to me in charge as such, shall remain as secure and inviolate in my breast as they were in his own before communicated to me, murder and treason excepted, and they left to my own election. To all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty than to have my tongue split from tip to root, (or in some lodges cleave to the roof of my mouth) that I might forever hereafter be unable to speak the word, if ever I should prove wilfully guilty of violating any part of this my solemn oath or obligation of a Past Master Mason; so help me God, and keep me steadfast to keep and perform the same."

#### OBLIGATIONS OF THE SIXTH OR MOST EXCELLENT MASTER'S DEGREE.

"I, A. B. of my own free will, &c. \* \* \* \*

Furthermore do I promise and swear, that the secrets of a brother of this degree given to me in charge as such and I knowing him to be such, shall remain as secure and inviolable in my breast as his own, murder and treason excepted, and they left to my own free will and choice. \* \* \* \*

Furthermore do I promise and swear, that I will not speak evil of a brother, but will give due and timely notice of all approach of danger, if in my power; furthermore do I promise and swear, that I will dispense light and knowledge to all ignorant and uninformed brethren at all times as far as in my power without material injury to myself and family. To all which I do most solemnly swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty than to have my breast torn open and my heart and vitals taken from thence, and exposed to rot on the dunghill, if ever I violate any part of this my solemn oath or obligation of a Most Excellent Master Mason; so help me God and keep me steadfast in the due performance of the same."

#### OBLIGATIONS OF THE SEVENTH OR ROYAL ARCH DEGREE.

"I, A. B. of my own free will and accord, in the presence of Almighty God and this Chapter of Royal Arch Masons, erected to God and dedicated to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of Royal Arch Mason, &c. \* \* \* \*

Furthermore do I promise and swear, that I will aid and assist a companion Royal Arch Mason wherever I shall see him engaged in any difficulty, so far as to extricate him from the same, whether he be right or wrong; furthermore do I promise and swear, that a companion Royal Arch Mason's secrets given me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own when communicated to me; murder and treason *not* excepted. \* \* \* To all which I do most solemnly and sincerely promise and swear with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under the no less penalty than to have my skull struck off, and my brains exposed to the scorching rays of the sun, were I ever to prove wilfully guilty of violating any part of this my solemn oath of a Royal Arch Mason; so help me God and keep me steadfast in the due performance of the same.

*Note.*—Furthermore do I promise and swear, that I will vote for a companion Royal Arch Mason before any other person of equal qualifications.

The political, moral and religious nature and tendency of the foregoing obligations were again freely discussed, whereupon it was *resolved* by all the Royal Arch Masons, that the foregoing obligations are, according to our best recollections, substantially true—and by the Convention unanimously, That they are neither legally, morally, or religiously binding, and that they be published to the world.

The obligations of Knights of the Red Cross, Knights Templar, the Sealed Obligation, and obligations of the Thrice Illustrious Order of the Cross, were then read as follows:

#### OBLIGATIONS OF KNIGHTS OF THE RED CROSS.

"I, A. B. of my own free will, &c. \* \* \* \* \*

To all which I do solemnly promise and swear, binding myself under no less penalty than that of having my house torn down, the timber thereof set up, and I hanged thereon, and when the last trump shall blow that I be forever excluded from the society of all true and courteous Knights, should I ever wilfully or knowingly violate any part of this solemn obligation of Knights of the Red Cross. So help me God, and keep me steadfast to keep and perform the same."

#### TEMPLAR'S OATH.

"I, A. B. of my own free will, &c. \* \* \* \* \*

To all this I most solemnly and sincerely promise and swear, with a firm and steady resolution, to perform and keep the same, without any hesitation, equivocation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less penalty than to have my head struck off and placed on the highest spire in Christendom, should I knowingly or wilfully violate this my solemn obligation of Knights Templar. So help me God and keep me steadfast to keep and perform the same."

Before administering the next obligation the candidate is required to drink four libations; at the 5th libation he is presented with a human skull and told he must submit to the degradation of drinking his 5th libation from this skull or he cannot proceed any farther; on his assenting to drink from this skull he is required to repeat the following obligation, called the sealed obligation, and in testimony of his sincerity to partake of the wine from the skull.

#### SEALED OBLIGATION.

This pure wine I now take in testimony of my belief in the mortality of the body, and the immortality of the soul; and may this libation appear as a witness against me both here and hereafter; and as the sins of the whole world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this was, be heaped upon my head in addition to my own, should I ever knowingly or wilfully violate or transgress any obligation that I have heretofore taken, take at this time, or shall at any future period take, in relation to any degree of Masonry or Order of Knighthood. So help me God.

#### FIRST OBLIGATION.

You do now by your honour, and in view of the power and union of the illustrious order of the Cross, now first made known to you, and in the dread presence of the Most Holy Almighty God, solemnly and sincerely swear and declare, that to the end of your life you will not, either in consideration of gain, interest or honour, nor with good or bad design, ever take the least step, or measure, or be instrumental in any such object, to betray or to communicate to any person or being, or member of the same in the known world, not to any craft or crafts not entitled to them, any secret or secrets, &c. \* \* \*

2d. You further swear that should you ever know a companion violate any essential part of this obligation, you will use your most decided endeavours, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity, and this by pointing him out to the world as an unworthy and vicious vagabond, by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, by exposing him to the contempt of the whole fraternity and the world, but of our Illustrious Order more especially, during his whole natural life, nothing herein going to prevent yourself, or any other when elected to the dignity of Thrice Illustrious Knight from retaining the ritual of the Order, if prudence and caution appear to be the governing principles in so retaining it, such dignity authorizing the elect-

ed to be governed by no rules but the dictates of his own judgment, in regard to what will best conduce to the interests of the order, but that he be responsible for the character of those whom he may induct, and for the concealment of said ritual.

3d. Should any Thrice Illustrious companion or acting officer any council which may have them in hand require your aid in any emergency in defence of the recovery of his said charge, you swear cheerfully to exercise all the assistance in his favor which the nature of the time and place will admit, even to the sacrifice of life, liberty and property; to all this you soberly swear; to all and every part thereof we bind you, and by ancient usage you bind yourself under the no less infamous penalty than dying the death of a traitor, by having a spear or other sharp instrument, like as our Divine Master, thrust in your left side, bearing testimony, even in death, of the power and justice of the mark of the Holy Cross.

### SECOND OBLIGATION.

I swear to put confidence unlimited in every Illustrious Brother of the Cross, as a true and worthy follower of the blessed Jesus, who has sought this land not for private good, but piety and the religion of the Most High and Almighty God.

I swear never to permit my political principles, nor private interest to become counter to his, if forbearance and brotherly kindness can operate to prevent it, and never to meet him, if I know it in war nor in peace under such circumstances that I may not in justice to myself, my Cross and country, wish him unqualified success, and if perchance it should happen without my knowledge of being informed thereof, that I will use my best endeavors to satisfy him, even to the relinquishing my arms or purpose. I will never shed another's blood or thwart his good fortune, knowing him to be such, nor see it done by others, if it is in my power to prevent it.

I swear to advance my brother's best interest by always supporting his military fame, political preferment in opposition to another, and by employing his arms and his aid in his vocation under all circumstances where I shall not suffer more by so doing than by neglecting to do so.

I swear to look on his enemies as my enemies, and his friends as my friends, and stand forth to meet our tender kindness or vengeance accordingly, but never to intrude on his social or domestic relations to his hurt or dishonour, by claiming his privileges or by debauching or defaming his female relations and friends.

I swear never to see, calmly or without earnest desires and decided measures to prevent the ill treatment, slander or defamation of any Brother Knight, *nor ever to view danger or the least shadow of injury about to fall on his head, without well and truly informing him thereof: and if in my power to prevent it, never to fail by sword or council, to defend his welfare and good name.*

I swear never to prosecute a brother before those who know not our order, till the remonstrances of a council shall be inadequate to do me justice.

I swear to keep my brother's secrets, both when delivered to me as such, and when the nature of the information is such as to require secrecy for his welfare. \* \* \* \* \*

To all them, and every part thereof, I do now, as before by the honor and power of the mark, as by an honorable and awful oath, which confirmeth all things, in the dread presence of the most Holy and Almighty God solemnly and in truth, bind and obligate my soul, and in the earthly penalties, to wit: that for the violation of the least matter or particle, of any of the here taken obligations, I be made the silent and mute subject of the displeasure of the Illustrious order, and have their power and wrath turned on my own head; and to my destruction and dishonour, which like the nail of Jael, may be the sure end of an unworthy wretch, by piercing my temples with a true sense of my ingratitude, and for a breach of silence in case of such

an unhappy event, that I shall die the infamous death of a traitor, by having a spear or other sharp weapon, like as my Lord, thrust into my left side, bearing testimony even in death, of the power of the mark of the Holy and Illustrious Cross, before I. H. S. our Thrice Illustrious Counsellor in Heaven, the grand council of the good: To this I swear. Glory to our most Holy and Almighty God, and good will to our country.

After another short discussion, the Knights present then unanimously *resolved*, That the foregoing obligations are substantially correct; and by this Convention unanimously, That they are neither legally, morally, nor religiously binding, and that they be published to the world.

Such are some of the more exceptionable parts in the obligations of the first nine degrees in Masonry. It will be observed that with every degree there is an increase of atrocity and blasphemy; and if it increases in the same proportion to the forty-third degree, how dreadful must be the profanation of the holy name of God! and what must we think of the man who goes on deliberately from step to step, accumulating upon his soul the awful guilt of these horrid obligations! Without a word of comment for the present, we leave every reader of ordinary common sense to form his judgment respecting the character of these oaths, and the system of which they are the foundation. It is hardly necessary to say that there cannot be reasonable doubt respecting their correctness. They are given as substantially correct by a very considerable number of men, who are fully competent, having themselves taken them; men whose characters for honesty, integrity and good faith, cannot be impeached, and who have come to the just conclusion, that obligations, sinful in every point of view, and imposed under false assurances of their affecting neither the religion nor politics of the swearer, cannot be binding. To disclaim their obligation cannot (as masons say) be either perjury or sin; but their sin is of the highest grade in maintaining and acting according to them. Of this more hereafter. See in the meantime Lev. v. 1. 4, 5.

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*Extract of a letter to the Editor of the Religious Monitor.*

"A few days ago a letter was sent to me for the committee of our Synod by the Synod of the Protesters. It is full of interest. They seem to be much cheered by our approbation of their conduct, considering their own discouraging situation, and that our decision was not influenced by those local circumstances which might bias persons more directly interested. They cordially hail us as brethren in the anticipation that their standards now transmitted to us as approved by them, will also be approved by us. They state that they have united with the original Anti-Burghers, and that they have good reason to hope for an union on scriptural grounds, with the Synod of the original Burghers. These last, it is expected, will embrace the standards of the United Associate Synod of Original Seceders, as they are now termed, without any alteration unless it be in respect to the *history* of the Burgess oath. The taking of that oath, under present circumstances, they are ready to condemn. It is in contemplation to prepare an acknowledgment of sins, and a bond, for the purpose of engaging in the solemn work of covenanting. They give in their letter some account of their number and prospects; from which it appears that the Lord is gathering up some of the fragments of the shattered work of a covenanted Reformation. This letter will, of course, be laid before Synod and published. I hope it may be the means of good among ourselves. As they have been refreshed by our decided approbation, may not their sense of our kindness encourage us to go forward with the more boldness in testifying for reformation principles."

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**Ecclesiastical Chronicle.**

*Presbytery of Philadelphia.*—A call for Mr. Finley M'Naughton, from the United Congregation of Mercersburgh and Mac Connellsburgh has been transmitted to the Presbytery of Cambridge, to be presented at their first meeting.

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#### NOTICE TO PATRONS.

WE are gratified in being enabled to announce to our readers, that through the exertions of several of our friends, and the deep interest manifested by the members of the Associate Church generally, for its continuance, we have determined, relying on the blessing of God upon our humble efforts, to go on with the Fifth Volume of THE RELIGIOUS MONITOR. We hope, therefore, that those who have received the work, and have not as yet paid for it, will be punctual in transmitting the amount of their dues to Philadelphia at the meeting of the Synod in May next, where will be a person authorized to receive it, and give receipts. *It would be esteemed a favour to receive remittances at the present time :* money may be forwarded by mail, at our risk, and where more than \$5 is enclosed, at our expense. Though there has been generally a commendable punctuality in forwarding payment for the Monitor, yet there are some, who are still in arrear for the 2d and 3d vol's. If such arrearages are not paid on or before the commencement of the 5th volume, we shall be under the necessity of discontinuing to send the work to those individuals thus in arrear.

✂ We were not aware till very lately, that it was considered important what time in the month the Monitor appeared ; consequently, it has been issued at any time most convenient within the month ; but as this plan does not give entire satisfaction, we shall as soon as possible hereafter publish it on or before the 10th of each month.

✂ To the publishers of papers and periodical works throughout the United States.—It is intended before, or certainly by the 1st of May next, in a pamphlet with other statistical matters, to notice all the newspapers and periodicals in the United States, and the city or town where published, by whom, and the conditions of publication, &c. A copy containing the above shall be faithfully forwarded to each of you, who will insert this once, and forward a paper, or copy of the work you publish, to Philadelphia, directed to

"THE TRAVELLER."

Philadelphia, Feb. 22, 1828.

#### TERMS OF THE RELIGIOUS MONITOR.

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